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PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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## THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (C.), and MRS. HARRIET B. BEECHER STOWE (H. E. B. S.), are stated contributors.

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## EDITORIAL CORRESPONDENCE.

### MR. THOMPSON'S LETTER ON THE COPTS.

ON THE NILE, March 7, 1853.

To the Broadway Tabernacle Church.

DEAR BRETHREN:—I have already addressed to you a letter from Thebes, but as my boat is delayed in getting down the river, by contrary winds, I commence another in the hope of being able to finish it in season for the next London mail from Cairo. This evening you will assemble in the lecture-room for the monthly concert of prayer—a meeting which you have always sustained with special interest and vivacity. If I could be with you, I should be disposed, for once, to monopolize the time, and to convert the prayer meeting into a missionary lecture, or rather, if I had been at home, I should have occupied last evening with a missionary lecture, according to my usual practice on the Sabbath evening preceding the monthly concert. But since I can give you neither a studied lecture, nor a familiar address, I have concluded to put what I have to say upon *Egypt as a field for Missionary Labor*, into the form of a letter to be read at your monthly concert in May; because, though such a presentation of the subject must be very imperfect, the event of death, or broken health, or the fading of present impressions, or the pressure of engagements, or some unlooked-for incident, may hinder me hereafter from doing justice to a subject that has occupied my thoughts every day since I entered this land.

Egypt was once a Christian country. By this I do not mean that its inhabitants were ever thoroughly Christianized; but in the reign of Constantine the Great the Christian religion was established in Egypt, as it was throughout the Roman Empire, and it continued to be the established religion of the country when, after the division of the Roman Empire, Egypt remained an appendage of the eastern or lower empire, under Theodosius and his successors, until the Arab invasion in the beginning of the seventh century.

The Gospel was introduced into Egypt in the time of the Apostles. Among the multitude who witnessed the miraculous manifestion of the Spirit on the day of Pentecost, and who heard in their native tongue the wonderful works of God, were "dwellers in Egypt," or Coptic Jews, who had come up from Alexandria and other parts of Egypt, to the great yearly festival at Jerusalem. The city of Alexandria, at that time the great depot of the commerce of Arabia, of Ethiopia, and of the Indies, and inferior only to the Roman capital—was a favorite residence of the Jews, who had already become the brokers, or the money-changers, of the commercial world. If memory serves me—for I write this letter without the advantage of books of reference—there were residing in Alexandria at the commencement of the Christian era 100,000 Jews, or one-third of the free population of the city, and one-sixth of the whole population. So late as the seventh century, when Amer took the city, he reported it to contain "40,000 tributary Jews." Alexandria was a seat of learning as well as commerce, and in addition to its renowned school of Philosophy, it boasted under the Ptolemies a library of 700,000 manuscript volumes, which contained "a copy of every known work," and the original manuscripts of many of the most distinguished authors. Here Jewish rabbis vied with Grecian sages in the study of letters; and here, under the direction of the viceroy, some three centuries before Christ, were assembled the seventy Jewish doctors who translated the Hebrew Scriptures into the Greek language, then the language of universal literature and of polite society, and who thus prepared the way for the rapid diffusion of the Gospel of Christ. No doubt the Jews of Egypt who had joined themselves to the Apostles at the Pentecost, on returning to Alexandria reported what they had seen and heard, and preached Christ in the synagogues of that city; and no doubt many who heard the Word of the Lord at their mouth also believed. The royal treasurer of Ethiopia, whose religious faith had brought him more than one thousand miles in his chariot to worship at Jerusalem, would hardly have returned through Egypt without reporting in the synagogues his interview with Philip, and his personal discovery of Christ, in the writings of the Prophet Esaias. Even in the first century *Ethiopia* stretched out her arms to God.

Alexandria gave birth to Apollos, that "eloquent man, and mighty in the Scriptures," who, —though after his enlightenment at Ephesus he labored chiefly in Achaia—no doubt furthered the Gospel in his native city. Indeed it would seem that he himself had there learned of Christ in part, before his visit to Ephesus, and had begun to preach Him as the Messiah, while as yet he knew only the baptism of John. Doubtless the spread of Christianity among the Jews of Egypt was accelerated by the fulfillment, as it were, before their eyes, of that which was spoken of the Lord by the prophet, *Out of Egypt have I called my Son*. It is said, too, that Mark made Egypt the theater of his labors.

The number of Christians in Egypt in the earlier centuries of the Christian era, is attested by the memorials both of their sufferings and of their prosperity, that are yet scattered throughout the land. Egypt then appertained to the Roman Empire; and the fortunes of Christianity there varied with its fortunes throughout the empire, from the era of its persecution to that of its inauguration. The Macedonian dynasty established upon the conquest of Egypt by Alexander in the fourth century before Christ, was superseded by the invasion of Antiochus in the second century, and the more decisive Roman conquest under Julius Cæsar in the first century before Christ. The Roman emperors regarded Egypt as one of the most important provinces of the empire, and while they enriched their capital with its spoils, and transported obelisks and columns from the Nile to adorn the Tiber, they also erected new temples and monuments in Egypt, and added the names of the Cæsars to the names of the Pharaohs and the Ptolemies in the sculptured cartouches of her kings. The Emperor Adrian twice visited this part of his dominions, and Diocletian came in person to subdue the revolted city of Alexandria, and commemorated the event by the pillar which is almost the only surviving monument of the ancient city. In short, whatever affected Rome affected Egypt, 1500 miles distant. In particular, the persecutions of the later emperors against the Christians were felt with rigor from Alexandria to the confines of Ethiopia. All along the upper Nile, in the grottoes that line its mountains, and that were excavated for burial-places by the old Egyptians, are traces of Coptic inscriptions and of rude monuments, showing that these were places of refuge for the early Christians when, like the saints of the Old Testament, "they wandered in deserts, and in mountains, and in dens and caves of the earth." Others "were tortured, not accepting deliverance," and the graves of Christian martyrs are said to have been found at Ern, near the ruins of a temple of the Cæsars. The name of Diocletian in some of the refuges of the persecuted followers of Christ, points to the third century as a period of special suffering.

It was in Egypt, too, and its adjacent deserts, that the early Christian anchorites, moved by a quietism that would unhumanize the Gospel, and would subvert the family and the social state, or infected with the mystic notion that evil inheres in matter, and is to be vanquished by removing from all temptations of the flesh, copied the asceticism of the remoter East, and gave themselves up to pulse and penance among the rocks. Upon the Arabian side, within twenty miles of the Red Sea, St. Antony had his cave, where now a convent bears his name; and several monasteries in similar localities still attest the strange and sad perversion of the Savior's teachings respecting secret prayer and separation from the world. Christ prayed not that his disciples might be taken out of the world, but that they might be kept from the evil that is in the world; he did not teach them to flee from the world, but to overcome the world by a living, active faith. These monuments of monkery are a melancholy illustration of the early corruption of Christianity through the old heathen philosophy and customs that surrounded it. No doubt, many of the anchorites were moved by a sincere desire to make high attainments in personal holiness, and to benefit the world by prayer, when perhaps persecution had denied them every other method. But I must confess that my charity for their misdirected pietism, and my sympathy for their privations, voluntary or imposed, have greatly lessened since I have seen that almost everywhere their retreats in the mountains and the desert overlooked the choicest plains of the Nile, and were within easy reach of its fatness; and since I have found that coarse bread, with lentils and onions, makes a most palatable and digestible dish, upon which every Egyptian thrives.

But while these hermit cells and monasteries mark the early decline of Christianity in its vital power, they also indicate in their history and their associations the progress of Christianity as a recognized religion. In the fourth century almost every principal town in Egypt had its adjacent convent as well as its central church; for the century that was ushered in with Constantine, and was closed with Theodosius—both styled "the Great"—saw Christianity enthroned in the seat of universal empire, and enshrined in the temples of foreaken gods. Egypt, which had shared the persecutions of Diocletian, now felt the protection of Constantine over her churches, her bishops, and her sacred schools. *Athanasius*, whose name is known in connection with his creed throughout the Holy Church Universal, was Bishop of that same Alexandria which gave birth to Apollos, and whose schools had already furnished *Clemens* and *Origen* with that generous culture, and that dialectic skill which, conjoined with an earnest piety, have made them eminent among the Christian Fathers. At Alexandria was waged the great controversy of that era against the Arian heresy, which was terminated by the adoption of the Nicene creed as a symbol for all Christendom. Indeed, this city became noted, under its Christian primates, for "speculative doctrines and religious controversy," as under the Ptolemies it had been noted for the "wisdom of the Egyptians."

In this same century, other Episcopal sees were established in Egypt, or, if previously established, were brought more into prominence. There was such a see at Athribis, an ancient city of the Pharaohs, on the Damietta branch of the Nile, forty miles north of the present capital. There was probably another in the vicinity of the *Zoan* of the Scriptures, at a place known by the distinctive name of the town "*of the Christians*"; another at Narach on the upper Nile, near the present Manfaloit, was one of several places which claim to have been the refuge of Joseph and Mary with the infant Jesus; another, probably, at Girget, a town of Christian name and origin; one certainly at Goro, the ancient Antaopolis, seventy miles north; and another at Thebes, which was then converted into a Christian city. There may have been other bishoprics in Egypt proper, as there certainly were in Ethiopia, but those which I have enumerated were mostly upon the route which I myself have traveled. These Episcopal sees, together with the intervening convents in the neighborhood of all the principal towns, must have given to Egypt as much the aspect of a Christian country as Italy now wears. And unfortunately it was too much the same aspect; for, that superstitions had already crept in, is apparent from the frescoes of apostles, saints and martyrs, which are found upon the walls of early Christian churches in Egypt, and of the temples which the Christians appropriated to their use—just as they are everywhere in the Roman Catholic churches of Europe. Indeed, there is reason to believe that at a very early period the symbols and the myths of Paganism were grafted upon the Christian religion. A striking illustration of this is mentioned by the distinguished Egyptian antiquarian, Sir Gardner Wilkinson, as having been found at Old Cairo, or the Egyptian Babylon. In an upper chamber of a tower of an old Roman fortress in that city, "is an early Christian record, sculptured in wood, of the time of Diocletian, curious as well from its style as from the state of its preservation. The upper part, or frieze, has a Greek inscription, and below it, at the center of the architrave, is a representation of the Deity, sitting on a globe, supported by two winged angels; on either side of which is a procession of six figures, evidently the twelve apostles. The central group readily calls to mind the winged globe of the ancient Egyptians, and its position over a doorway accords with the ordinary place of that well known emblem. Indeed, this is not the only instance of the adoption of old devices by the early Egyptian Christians; the *tau*, or sign of life, was commonly used to head their inscriptions instead of the cross; and it is not improbable that the disk or globe of the gods gave rise to the glory over the heads of saints, who were frequently painted on a coat of stucco, that alone separated them from the Deities, to whose temples they succeeded. We may, therefore, readily believe that in the time of Origen it was rare to meet with an Egyptian who had surmounted his early prejudices in favor of the sacred animals of his country."

In the great oasis of the Lybian desert, once extensively inhabited by Christians, who still have a convent within its borders, the same author found upon the tombs of the early Christians, instead of the cross, the Egyptian symbol of life, which resembles the letter T surmounted by the letter O—(thus, ☥)—a beautiful emblem, but far less expressive than the vine, the dove, the anchor, the palm, or the simple monogram of Christ found upon the contemporaneous tombs in the catacombs of Rome. In some of the catacombs before referred to, in the mountains on the shores of the Nile, are figures of saints painted on the walls, and niches cut into them, the work of the Christians who took refuge in them during the persecutions of the second and third centuries. And I have just seen at Thebes a large fresco of the fourth century, recently discovered upon the walls of an old Egyptian temple, which, in addition to the usual figures of the apostles, represents St. George—the patron saint of Egypt—mounted upon a horse, and contending with the dragon, the same subject which is rudely sculptured upon the *Domkirche* in which Erasmus preached at *Basle*, and which has been placed at the head of the saints' calendar in England. This fresco was painted upon a stucco laid over the sculptured figures of the old Egyptian divinities, which may still be traced where the painted plaster is broken. Such a picture in such a place, while it shows the affinity of the Christianity of that age with the paganism to which it had succeeded, shows also how completely it had supplanted paganism in its relations to the state. The old idolatry and the old royalty were closely interlinked. The priest and the king went hand in hand. The king built the temple, and the priests engaged its divinities to honor and to uphold the king. Imagine, then, the utter subversion of the old idolatry in its outward relations, when the temples built at such cost and with such magnificence by the Pharaohs and the Ptolemies, for the worship of Amran, of Isis, of Osiris, and the other divinities of their mythology, were occupied as Christian churches, their walls being first defaced, or covered with the emblems of the new religion. Yet, I saw at Thebes, besides the painting just mentioned, rude crosses and figures of Christ and the apostles depicted upon another temple; and in the very heart of the great temple of Medeenet Hubon the remains of a church built there when this was the see of a Greek bishop, just as at the reformation in Scotland, Presbyterian conventicles were built within the demolished walls of the old abbeys of the monks. Other smaller temples, built upon the mountains to the west of Thebes, were converted into convents, and in the mountain I found the remains of a crude brick but which may have been the abode of the oracular John. In such a spot, amid such associations, one is perplexed to know whether was better, the old religion that built these tombs in the belief of a future state and of the transmigration of souls, and embalmed the wolves whose remains I found scattered among them,—or the religion that converted them into the chapels of stuccoed saints and the cells of oracular hermits; or the religion that, despising alike the worship of idols and of pictures, has desecrated both the wolf's tomb and the hermit's cell, and in the faith of the anchorite warrior of Mecca now rears its lofty minarets upon the plain, proclaiming with each returning hour of prayer, "*La illoh il' Allah*—There is no deity but God." Look on this spot—a nation's sepulcher! Abode of gods whose shrines no longer burn. Even gods must yield; religions take their turn. 'Twas Jove's—'tis Mahomet's—and other creeds will rise with other years, till man shall learn, vainly his incense soars, his victim bleeds!

A religion whose patron saint was a mountain warrior in mortal combat with a dragon, and whose imperial patron and professor would send his ministers of state fifteen hundred miles to take counsel of a pulse-dried cynic in his mountain cell, had not the spiritual life to withstand the torrent of fanaticism that in the beginning of the seventh century swept over Egypt from Arabia. Yet down to the time of the Arab conquest Christianity retained the nominal hold upon Egypt, and the churches and convents of the Copts were numerous and flourishing. Then followed persecution and a religions war of extermination on the part of the Mohammedan conqueror.

After the Arab came the Turk, in the beginning of the sixteenth century—though it was not till the eighteenth century that the Osmanli finally came into the occupation of the country which they had held in fealty for more than two hundred years—and thus without changing her religion, Egypt changed her foreign master for at least the fifth time since the decree went forth that "*there shall be no more a prince or native dynasty* of the land of Egypt." (Ezek. 30 : 13.)

The only impression made upon Egypt by the crusaders in the middle ages was the capture and the sacking of a few towns in the Delta, while it was from Egypt that Saladin went forth, who retook Jerusalem from the crusaders in 1187. From that time till the Turkish conquest, the Mohammedan kings of Egypt held almost uninterrupted possession of the Holy Land,—sometimes extending their dominion eastward to the borders of the Euphrates. The mosque of Omar occupies the site of the temple of Solomon at Jerusalem, and in the land of Egypt, from which Solomon drew so largely his supplies, the mosque supplants alike the pagan temple and the Christian church.

(*To be continued.*)

## NOTES ON THE MAY MEETINGS.

BY OUR ENGLISH CORRESPONDENT.

### THE COLONIAL MISSIONARY SOCIETY.

The Lord Mayor presided. The Report presented the results of a visit made to Canada, by the Rev. J. C. Gallaway, as the representative of the society and gives these facts:

"There are, at this time, in the Canadas, Nova Scotia, and New Brunswick, ninety Congregational churches, numbering between 3,000 and 4,000 members. Eighty-five places of worship, containing twenty-five thousand sittings, with more than 100 preaching stations in addition. More than 3,000 children are instructed in Sabbath-schools, by between 300 and 400 teachers. The cost of the chapels has amounted to at least £45,000; besides which £3,000 has been expended on college buildings. This has been effected exclusively on the voluntary principle, the sum raised in the country for the support of the ministry is between £2000 and £4,000, besides the contributions of the churches for home missionary and collegiate purposes, amounting annually to about £600. There are two colleges, one at Toronto, the other at Liverpool, Nova Scotia. One brother is laboring among the aboriginal Indians in the far west. He has gathered a small church; the chief of the tribe, a humble, sincere convert, being appointed deacon. Another important feature of the society's operations in Western Canada is afforded by the numerous refugees from oppression, who find their way thither from the United States. If it be an offence against such an enactment as the Fugitive Slave Law, the committee consider it no sin against God to afford a safe asylum to those who love freedom better than life itself.

"The amount received during the year, including the balance of last year, is £6,143 11s. 3d.—an increase on the receipts of the former year of £1,898 12s. 1d.; the total expenditure has been £3,875 0s. 8d., thus leaving a balance in the treasurer's hands of £1,267 8s. 4d. A special fund for Australia exceeds £3,000."

The Rev. S. Ward, of Montreal, delivered his first speech in England at this meeting, and excited very great interest, which has been sustained by subsequent addresses displaying remarkable powers, and a felicitous readiness of adaptation to the various occasions on which he has spoken. After referring to the delight he had experienced from the friendly and fraternal manifestations of the great and the good to him in Britain he described the progress of Congregationalism in the Canadas:

"It was fifteen years ago, that there were but nine churches in Upper Canada. It may be thought astonishing, that the increase has been so great in so short a time. I will tell you the secret of that. The men you have sent there, and are in part or wholly sustaining, are men devoted to their work, and the God of the Gospel grants such blessing to such devotion as he always grants in like circumstances. [Hear, hear.] They are men laboring on very small salaries. Eighty pounds a year of your money is a large sum for us in Canada, and the amount received by the men who are laboring in the cause of God's Gospel in Canada does not amount to that sum. I know an instance in which a gentleman who was endeared to me was obliged last Fall to sell his horse, and do his missionary work on foot, to procure the means of giving education to a child up-grown whom he could not educate earlier on account of the smallness of his salary. Sir, when you think of the self-denying men that are in Canada, you need not wonder that God blesses their labor, and that the work of God prospers. It was under such circumstances, that, in olden times, the Word of God grew and multiplied; and where every man so labors, the Word of God will grow and multiply. [Hear, hear.] I spoke of those persons who received small salaries, but, however, with any degree of complaint. I have nothing to say in that respect concerning it. There are no black churches in Canada."

He should, he said, return to work on his farm for the maintenance of his family, and then preach the Gospel as opportunity may offer:

"I have not received any salary, I do not expect any; I make no drafts upon this society or any other, and for that reason I can refer to this matter with greater liberty. In the course of my travels in Canada, I visited every Congregational church in the Upper Provinces, save four. I have been in the houses of the ministers, and have always enjoyed their hospitality as truly, as freely as Englishmen and Scotchmen can give it—and you all know how free that is; if you do not, I do—[laughter]—and I have found them devoted to their work—I have found God's blessing upon their labors in His work—and these are the ways the churches in Canada have so greatly flourished; and I think I can say, with a great deal of certainty, that you have only to increase your liberality, and redouble your energies, and continue your prayers, and you shall see the church rising to that gigantic strength which shall gladden your hearts, and give to you the security in future that these provinces will rise religiously as they are growing in other respects."

After speaking on the subject of the "clergy reserves" in Canada, and to the instruction on this subject which the people had received from the Independents, Mr. Ward concluded his address by a reference to his own race:

"I take my seat, Sir, thanking you for the kind sentiments you have entertained towards black people. ('Go on.') I am devoted to them; I have none of the prejudices against their color that some people have—[laughter]—I married a black woman, Sir—[renewed laughter]—and if you will excuse me, Sir, I must say that I have seen no people, not even my own people in the United States, exhibit such marks of improvement, as these people have since they have come to Canada. [Applause.] Mr. Chairman, there is something in a man's being free—[loud applause]—in shaking off the shackle and the fetter, that applies to him a talismanic power. It is like a sort of resurrection, and the man becomes another being altogether. There is a development and a springing forth, like Minerva from the brain of Jove, armed and equipped for the battle. [Cheers.] The blacks, wherever they have had anything like a chance, have shown as much development and improvement as any other race, and that more so than any improvement per se did when we went to Canada. There we could understand what Harriet Martineau told us, that when she was travelling in the United States, an American captain told her that the most surprising thing there was the leap of the slave to the Canadian shore. Niagara poured down its mighty cascade in vain; there was one sight sublimer still—the leap of the slave to Canada—[cheers]—a leap from chattelhood to manhood. [Cheers.] It was the transforming power of the sacred ægis of British laws that said to the man who was a chattel, 'Be thou free—be a man.'"

### THE EVANGELICAL ALLIANCE.

The Earl of Shaftesbury presided. He reviewed the efforts of the society, and referred to several events occurring during the year which it was advisable to notice,—the liberation of the Madiai, the Maynooth endowment and the movement against it, and the proposed legislation for the inspection of nunneries. On a general survey, he concluded,—

"It was clear that the Protestant Alliance had become an institution of great necessity; for let them turn their eyes which way they might, they would find the same spirit of aggression. In Ireland and other parts of the continent, and even in America, the opponents of the Protestant faith had waxed bold, and were making vigorous efforts to uphold the doctrines of the Church of Rome. It was therefore right that this society should keep themselves alive to their position and dangers, although there was no cause for alarm, for he thought the activity of the Romish Church was a subject of consolation rather than of alarm. When that church was quiescent, it was a proof that the upholders of Protestantism were the same. She never stirred until she saw the truth active, because she knew that her strength and permanence depended upon the ignorance, laziness, or indifference of mankind. That was formerly the condition of this country; but, thank God, it was so no longer; and he trusted that this movement would continue until its influence was extended throughout the length and breadth of the land. By the blessing of God they had "seven thousand who had not bowed the knee to Baal;" and he was quite sure that, if they persevered in their efforts, the time was not far distant when those efforts would be crowned with a noble success." [Cheers.]

The Earl of Roden moved a resolution, and in his address made special reference to the sufferers for the truth in Italy:

"Whether the liberation of the Madiai was owing to the exertions of the deputation, he would not stop to inquire, because he knew that the work was the work of God himself. He was glad to be able to state, that the object of those who now sought a subscription to support the Madiai, was not to place them in a higher position of life than they had heretofore filled, but to afford them the means of gaining a comfortable livelihood, and to secure them an annual stipend which would support them in peace and tranquility. Another object was, to prevent them from being exposed to the public gaze as a common show, in this or any other country—an object which, he trusted, would be carefully watched and maintained. [Hear, hear.] He wished he could tell this meeting that the Madiai were the only sufferers in Italy from the same cause, and under the same circumstances; but he regretted to say, that he had learned, upon information which could not be doubted, that there were hundreds of others suffering, if possible, more severely than the Madiai, on account of their confession of the Word of God.

Dr. Malan spoke of the movements in his beloved Geneva, and of the great efforts made by Rome:

"Romanism is attempting, and is resolved, if possible, to gain the entire mastery in that region. [Hear, hear.] The Papists are doing strange things, with a view to the entire removal of those bulwarks which were erected against the spread of their system. But there have been cases in which their attempts against the truth have led to their conversion, or total discomfiture. If there be any Romanist here, I pray you to listen to me; not to what my lips say, for I stammer; but to what my heart says, for I speak aloud: Oh, forsake such a system of error, and accept in your souls the truth which is in Jesus, and which you find in the Bible. [Cheers.] In Geneva, I know that many Romanists, and even Romish priests, have been turned, not only to Protestantism, but to the Gospel; and, being converted, they stand firmly in defence of the truth, as you stand for it here in England. [Hear.]

The Rev. S. Garrett found a parallel between the slave system and the institution of nunneries, and made this reference to the great Anti-Slavery meeting held the previous week:

"I was glad, my lord, to see you in the chair on Monday evening, at Exeter Hall, presiding over the largest and most enthusiastic meeting that I ever remember to have attended, to protest against the slave system of America. But here we have slavery in our own country. [Hear, hear.] Are not these nuns slaves? [Hear, hear.] Can they escape from their confinement? Have they a will of their own? [Hear, hear.] How do we know that, among these slaveholders, there may not be lady abbesses, like Mrs. St. Clare, or priests, like Legree? [Hear, hear, and applause.] Sir, I am the father of a family. I have one son and five daughters, and I say with all sincerity and solemnity, that rather would I see my son burnt at the stake than wear a monk's cowl; and rather follow each of my daughters to the cold grave, than have them degraded in the confessional, or enslaved in a nunnery. [Loud applause.]

The Comte de St. George appeared as one of the representatives of continental Protestants, and especially of the society of Geneva. He gave a description which has more than the interest of novelty:

"Last Saturday, being in Paris, I was permitted to witness a sight which is seldom seen—a nunnery before it was occupied. The offer being made to me, I accepted it, and went to see this place. It was, I found, a very large convent, containing several hundred cells, and intended for the reception of as many Carmelite nuns. The walls were covered with inscriptions of various sorts, and I am bound to say that among them there were many passages of Scripture, and very good ones; but there were others, of which Protestants would not approve, and conveying sentiments to the minds of the inmates which we believe to be not at all in accordance with the will of God. [Hear, hear.] This convent was erected because there is not room in that where the nuns are at present located. This increase of nuns in France is very significant. I had an opportunity, when in Paris, of seeing an English lady, and conversing with her upon this subject; she told me that there were a great many young ladies' schools in Paris, and that those which were kept by Roman Catholic ladies, were filled with young ladies from England, while those schools kept by Protestant ladies were almost empty. [Hear, hear.] Now, so long as English families send their children to be educated in Catholic schools, it is no wonder that they are attracted to the convent, and induced to take the veil. [Hear, hear.] The nunnery to which I have referred was, to me, a curiosity, because it is so very rare that such a sight can be witnessed, nobody being allowed to enter a convent for ladies after it is inhabited. These Carmelite nuns are obliged, in subjection to the rigorous restraint of those places, to keep silent. Wherever you turned your eyes, you saw written upon the walls—'Silence! silence!! silence!!!' [Hear, hear.] Their living, too, and labor, are most severe. I do not believe that any inmate of your workhouses is treated so badly. I saw the miserable pallets on which they were to lie down at night, which consisted of a very coarse bag filled with straw, and exceedingly hard. [Hear, hear.] There were no chairs or tables in the cell, but only a little stone bench near the window. [Hear, hear.] I went, also, into what is called the 'Recreation-room,' which, although quite ready for the reception of those poor young creatures, was quite empty; so that the only 'recreation' they could have, so far as I could judge, would either be to walk about the room, or to sit down upon the floor. [Hear, hear.] I saw and inspected the food also; it was of the coarsest and most unpalatable kind. It appeared to me to be not only a prison, but a prison of the worst description. If you do not wish to see such a system extensively introduced into England, now is the time to oppose it steadfastly. [Cheers.] The member of Parliament who accompanied me, mentioned the fact, that Romanism is not so much to be considered a religion as a system; and I believe, from what I have heard from the lips of those who have been converted to the true faith, that, in Italy and the kingdom of Naples, Popery is not looked upon at all as a religion, but as a political organization for establishing priestly tyranny all over the world."

The Hon. and Rev. B. W. Noel said:—"I have very great pleasure in moving the thanks of this meeting to our chairman. It seems to me, that the announcement of his lordship's name as the chairman of this or any meeting, is a sufficient guarantee that the proceedings will be high-principled and truly religious. The resolution which I have to move also, that this position is in perfect harmony with that which his lordship occupied a few days ago, in presiding over that large meeting, the object of

Massachusetts and Connecticut that Congregationalism was utterly irreconcilable with a church establishment. I hold that when men go out into the wilderness they are liable to be tempted, like our Savior, of the Devil; and I think that there began to be a desire for something more like a hierarchy—a longing for the leeks and onions of ecclesiastical establishments. Like the Israelites of old, many wanted a king to go in and out before them, as other people had. How were they to get at the object of their desires? The Establishment party were resisted by the Democratic element in the churches, and the result was what they called a condescension—a compromise in the form of the Saybrook Platform. We have known of late, in connection with a certain celebrated case, what is is to make a condescension, and that repeatedly. The question in dispute among the fathers was, whether the hierarchical or the Congregational principle should obtain. The Platform, upon which they agreed as a compromise, came into use in all the counties, many of the churches, like those in New Haven county, accepting it with a protest. But when it began to be put in operation against the churches, they were restive under it, as may be seen by reference to the cases that occurred at West Haven, Branford, New Haven, and Wallingford. In connection with the Wallingford case, the New Haven East Consociation received a blow from which it has never recovered.

Dr. Hewitt has said that about 30 years ago, the Saybrook Platform first began to be evil spoken of, but I can remember further back than that, and I used to hear it irreverently spoken of—long before I knew any more of its meaning than a cow knows of astronomy. The confession of faith embraced in it, I accept *ex amino*—not every syllable of it as Dr. H. said he did, but for substance of doctrine. The older I grow, the more orthodox I am. I profess to be an orthodox man, and no man shall take away from me this boasting, in all the churches of Fairfield West. The Platform is a word, the precise meaning of which I have always been at a loss to know. It is composed of three parts—the Confession of Faith which is the best—the Heads of a Government which is the next best, and the fifteen Articles which are no best at all. Strictly speaking, I suppose the Saybrook Platform means the last; and it made an agreement that the churches of each county should unite in a confederacy and that at their discretion they might divide into two or more like confederacies. If the Legislature should now constitute a county of Nangatuck, of which Waterbury should be the chief town, the pastors of the churches here would be required according to the platform to issue letters missive to all the churches in the new county, collecting them together to organize a new association, irrespective of all present boundaries and arrangements. The Platform requires that each consociation shall be within the limits of the county in which it is located—but there is probably not a consociation in the state that acts agreeably to this requirement. The Platform is practically disregarded, and if it is as some seem to feel—the ark of our salvation, we are wrecked.

Dr. Hewitt is entirely right in saying that the Platform does not recognize the pastor of an unconsociated church as a member of a District or of the General Association. When such pastors began to be recognized as members, whenever that was, the Saybrook Platform was abolished. Many of the delegates to this body are pastors of churches unconsociated; it has been so from time immemorial.

New London county is not under the Platform at all. They have there formed a new rule for trying a minister charged with heresy or scandalous behavior. So they have in Hartford North. Even in Fairfield West, should there be a number of vacant churches, the number of lay delegates would exceed the clerical, and might override them, which would be a violation of the Platform.

The Platform provides that an association shall be composed of *teaching* elders. If I cease to be a pastor then according to this provision I am no longer a member of association. The provision was violated by the President of Yale College, for the first time in the days of Pres. Dwight, and Pres. Day followed his example. President Day was once Moderator of this body, and when that venerable man was conducted to that chair, sir, it was in defience of the Saybrook Platform. All our District Associations have more or less members who are not pastors of churches. These facts show that the Platform formed at Saybrook, is not the constitution of our churches; nor has it been conformed to as such, for many years.

Dr. Bacon said much more in the same view and to the same general point, to wit, the invalidity of the Platform as the constitution of this body. His speech occupied about two and a half hours in the delivery, and of course we have been able to give but a meagre outline of it.

When he sat down, the previous question was moved and carried. The main question being put, the New Haven Central Association was admitted with few dissenting votes. Their Delegates—Rev. Dr. Bacon, Rev. S. W. S. Dutton, and Rev. J. Brace, thereupon took their seats as members of the General Association. The body then took a recess until after the celebration of our Lord's Supper, which service was appointed for 2 o'clock, P. M.

WEDNESDAY AFTERNOON.

The services at the communion were conducted by Rev. Dr. Hawes, of Hartford, and Rev. Mr. Shepard, of Rhode Island. In connection with these services the Report on the State of Religion was read.

REPORT ON THE STATE OF RELIGION.

The Lord of the vineyard continues to remind us that the night cometh in which no man can work. Four of our number have, during the year, been called to their rest—viz.: Rev. G. Perkins, of Norwich, esteemed as a working man and a faithful minister of the Gospel; Rev. Oliver Brown, of Grassy Hill, a most estimable father in the ministry, whose labors were abundant and successful, and whose piety was deep and fervid; Rev. Allen Clark, of Stafford Village, a very worthy brother greatly beloved; and Rev. Edmund Wright, of West Haven, whose sun went down at noon-day in the midst of his most efficient and useful labors.

The District Associations report their churches within their respective limits at peace among themselves, united in Christian doctrine, in adherence to the good old way, and giving growing evidence of permanence and prosperity. The year under review has not been distinguished by frequent outpourings of the Spirit upon the churches, and yet God has not left himself without witness. Revivals of religion were reported in the two churches in Meriden, in the church in Brooklyn, the church in Scotland, and the church recently organized in New Haven. Some special religious interest has been manifested in the churches of Lisbon, Hanover, Haddam and Mystic.

The churches are relying more under God, upon the ordinary means of grace, and setting a higher value upon efforts to promote the personal holiness of believers and their constant growth in piety. Nearly all the churches in Hartford South, report additions to their number by profession, some the fruits of special interest, and others plants springing up under the quietly distilling dues of Divine Grace. Sixty-four have thus been added to the communion of these churches within the year.

The Hartford Central Association reports the labors of a city missionary who gathers a congregation of 250 to 400 hearers on the Sabbath. The churches in New Haven have enlisted during the year in a new and comprehensive enterprise for the spiritual benefit of that position of the population of the city which is beyond the reach of the ordinary evangelical influences, an enterprise of pleasant promises.

Five new churches have been organised, viz.: one at Essex, one at Mystic, one in New Haven, one in Fair Haven, and one in Hartford. Several new meeting houses have been erected, others are in process of erection and others have been thoroughly refitted.

Many of our parishes are making a more liberal provision for the support of the ministry by the building of parsonages, the furnishing of pastoral libraries and the increase of salaries. Contributions to the various objects of Christian benevolence are steadily increasing.

While large numbers among us exclude themselves from the privileges of the sanctuary, and while strenuous efforts are made to foster error and infidelity, there seems to be on the whole an increasing attendance upon the public worship of God and a growing attachment to the institutions of religion.

Sabbath Schools, these nurseries of the church continue with increasing efficiency to bless their rising generation.

The temperance cause is taking stronger hold on the hearts of God's people. They are aiming with great unanimity and with sanguine hopes of success, at the enactment of a prohibitory statute which shall free our states from the odium that attaches to it as the receptacle of the drunkards and drunkard makers, who are driven into it by the wholesome laws in other states.

The cause of Popular Education is receiving something of the attention which it deserves, and our seminaries for the education of teachers are commended to the special consideration and prayers of the ministry and churches.

Yale College continues to flourish in the number of its students and their diligence and good order; and the church continues to receive the Divine blessings in the ministrations of the word, and occasional additions to its numbers.

The Theological Seminaries at New Haven and East Windsor, continue to enjoy their usual prosperity and are flourishing from efficient laborers in the Lord's vineyard to supply its growing wants.

As an Association of Congregational ministers we extend the hand of fellowship to all who stand upon the Platform of our common Christianity. We are in fraternal correspondence with various ecclesiastical bodies in different parts of the country.

We welcome to our present meeting delegates from both General Assemblies of the Presbyterian church, the General Conference of Maine, the General Association of New Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the Evangelical Convention of Rhode Island, the General Association of New York, the General Association of Michigan, the General Convention of Wisconsin, and the Congregational Union of Canada. A fraternal letter was also received from the delegate of the General Association of Iowa.

We rejoice in the progress and prosperity of Christ's kingdom which these brethren report from the different fields of their labors.

Especially do we sympathize with our brethren from the new states and territories of the West whenever they come toil-worn and weary from laying the foundations of education and religion which are destined to bless the swarming millions who will soon occupy those fertile regions and to make the desert bud and blossom as the rose.

At the close of the Sacramental service the Association came to order, and the application of the Hartford Fourth Association for admission to this body, together with an overture from the Hartford South Association, protesting against the formation of Associations on the elective-affinity principle, both of which had been previously presented, were taken up and read, whereupon it was moved by Dr. Hall and seconded by Dr. Atwater, that the petition of Hartford Fourth be granted.

Rev. Mr. Patton, of the Hartford Central Association, said there are certain things in respect to which the body now applying differs from the one whose case was decided in the morning. In New Haven county, there were but two Associations, both of which were large, but in Hartford county, there were already three, all of quite moderate size. The New Haven brethren acted in harmony with those from whom they separated. The brethren who first moved in the formation of a new Association in Hartford, went out from us because they were dissatisfied with the result to which we arrived in a case of discipline, and because we chose to depart last from our custom of notation last year in the appointment of delegates to the General Association, in order that we might not send men who would misrepresent us. The New Haven brethren consulted those from whom they went out, but the brethren at Hartford never consulted us, but rather concealed their design from *us* and called *others* for consultation.

Rev. W. Clark, by permission of the body, replied in behalf of the Hartford Fourth, making some important *explanations*, but not changing any of the *facts* to which Mr. Patton had called the attention of the body. Rev. Dr. Hawes followed, endorsing what his Bro. Clark had said.

Dr. Bacon regretted the circumstances in which this Association was constituted. It is evident that those brethren come here in a state of conscience that will require them as soon as they are admitted, to turn around and say, 'do put the Hartford Central out,' but he was nevertheless willing to receive them, because he thought that course would be on the way to a restoration of peace and confidence. After remarks by other members of the Association, the request of the Hartford Fourth Association was unanimously granted. As delegates—Rev. Dr. Hawes, Rev. W. Clark, and Rev. Mr. Williams, took their seats. Dr. Hewitt then presented the following protest, and Drs. Bacon and Hawes, with Rev. Mr. Armes, were appointed a committee to reply to it on behalf of the Association.

A resolution of this General Association having been passed this 22d of June, 1853, admitting a body of ministers called the New Haven Central Association, to become by their delegates a member of this General Association.

The undersigned protest against the act aforesaid, because

1. That Association is not connected with a contermin ous consociation and located on contiguous territory in accordance with the provisions of the Saybrook Platform, in such case made and provided.

2. Because the act above mentioned is of a Revolutionary character and subversive of the constitution of the churches and ministry of this state.

3. Because that Association by Dr. Bacon their delegate, denies that the Saybrook Platform has any authority or power as in force in this state.

4. Because the denial of the authority of the Saybrook Platform puts the funds entrusted to the General Association, to wit, the Earnest fund and the funds of the Missionary Society of Conn., in jeopardy.

NATHL. HEWITT.

WATERBURY, June 22d, 1853.

WEDNESDAY EVENING.

At the meeting of the Connecticut Missionary Society this evening, the usual report was read by the Secretary and addresses were made by Rev. R. C. Learned, Rev. D. B. Coe, Rev. Mr. Shepard, of Rhode Island and Rev. Dr. Bacon.

THURSDAY MORNING.

The delegates from foreign bodies were received, and communicated interesting facts in regard to the prosperity of Christ's kingdom, in connection with the several bodies from which they came.

A complaint by the Association of Fairfield West against the Hartford Central Association, and the reply of Hartford Central, were presented and read. [They are both printed documents of considerable length, for which we have not been able to spare the room this week. They refer to the long-agitated question concerning Dr. Bushnell and his books.]

Rev. Mr. Merwin offered a resolution declaring that the General Association has no jurisdiction whatever, over the District Associations of which it is composed. The resolution had been spoken to briefly by Drs. Porter and Hewitt, when the Association took a recess until half-past 1.

THURSDAY AFTERNOON.

The scriptural doctrine of sanctification was adopted as the subject of the Concio ad Clerum for 1854. Rev. Dr. Fitch was appointed to preach the Concio ad Clerum at the next Commencement.

After special prayer for divine direction in the crisis to which the Association had come, Dr. Bacon read the following resolutions, which he proposed to substitute for the one already before the body:

1. *Resolved*, That inasmuch as the General Association is not a judicial body for the trial of appeals from subordinate judicatories, whether churches, councils, or associations, the decision of a particular association in regard to the standing of one of its members is not to be examined by the General Association, with a view to its being confirmed, or reversed.

2. *Resolved*, That to arraign a particular association for trial before the General Association, simply on the charge that it has made an erroneous decision in a single case concerning the character and standing of one of its members, especially when it professes its cordial and undiminished attachment to the system of Christian doctrine, which is the bond of our union, would be to do indirectly what the General Association has no right to do directly; and would be to usurp the power and jurisdiction belonging to a court of appeal, unless the case be of such a nature that said judgment and decision indicates a fatal disregard of our faith and order.

3. *Resolved*, That when a particular association, in connection with the General Association, by a persistent course of action or of inaction in regard to the assertion and defence of those principles of faith and order which are the basis of our ecclesiastical confederation, gives evidence of defection, it is the right and the duty of the General Association, after due remonstrance and patience, to exclude the offending association from its fellowship.

4. *Resolved*, That inasmuch as the complaint of the Rev. G. A. Calhoun, D.D., and others, against the Hartford Central Association, is a complaint of nothing else than an error of judgment on the part of that association in a particular case coming properly within its jurisdiction, a case of such a nature that their judgment thereon does not indicate a fatal disregard of our faith or order, the complaint aforesaid be dismissed.

I have never been here before, said Dr. B., since this question began to be agitated, and it was my hope to have avoided the responsibility of acting with reference to it. I can respect the feelings of those who have brought it to the notice of this General Association. I believe they are conscientious in it. I read the reports of the discourses which are embodied in Dr. Bushnell's book before the book was published, and I read the book itself at the first with a great deal of anxiety. I felt, both before and after it was published, that it would make a painful impression upon the Christian sensibilities of many men, in and out of the ministry. I had known Dr. B. from the beginning of his ministry. I had known, from the first, something of the peculiarities of his intellectual nature, and of the drift of his studies, and had felt anxious as to the result of his speculations. But I was less and less anxious as I watched the development of his Christian character. When I first heard of his nomination to preach the "Concio," I told him that it was done in order to put him upon examination, as to his orthodoxy. I was relieved to find, on the publication of his book, that he was not a Unitarian—that he did honor Christ as truly, properly, and completely divine; and that he did regard him as truly and properly human. Let me say further—for I am now defining my position—that I think I can see the wisdom of God in permitting that book to be published. Much as there is in it at variance with our feelings, it has had a good effect upon our theology—at least, it has upon mine. It has led me to a re-examination of what we were holding in New England as the doctrine of the Trinity. I was astounded when I found what was held by some of our divines on this subject. I did hear *flat tritheism* in my own pulpit from one of the most venerable and honored men in the ministry of this country—in a sermon aimed against the teachings of this very book. I found that in some of our theological seminaries the doctrine of the Trinity was propounded in a form truly heretical—that of "one substance with three sets of attributes." This theory is in face and eyes of the Athanasian creed. Not only myself but others, I am persuaded, have been led to move definite views on this subject in consequence of the publications of Dr. B., and of the discussions that have grown out of them. In former years I was in the habit of speaking somewhat unbelievingly, to say the least, of the doctrine of eternal generation, as held by our benighted brethren of the Old School Presbyterian church. But I take all that back. I believe that doctrine as it is contained in the Nicene creed. I have been led to hold the doctrines of our faith more in accordance with the ancient formulas by Dr. B.'s books; and I have heard of other men who have been led by them to preach the doctrine of eternal generation. I expect, indeed, that they have been of benefit to our theology, even in the most orthodox quarters of our ecclesiastical commonwealth. Dr. Bushnell's book has been useful to me because of the force with which it impresses upon us all the doctrines of the Holy Spirit. It seems to me—I do not know but I shall give offence in saying it—but it seems to me, that the doctrine of the Holy Spirit among us was becoming a very dry kind of doctrine—was regarded as almost an *incumbrance* in our system of faith; and it is my impression that as the result of these recent discussions, we have become more orthodox on this point. I am weary, and have been for a long time, of this metaphysical hair-splitting in theology; of this attempt to define the psychological relations of the Holy Spirit to the human mind. We have had an erroneous tradition that the power of Edwards as a preacher, lay in his peculiar notions of the philosophy of the will. It did not lie there; it lay in the doctrine which, as I think, constituted the life and power of his book on the atonement—namely, that gracious affections are accompanied with new spiritual light.

But I see that I am occupying time in defining my own position, rather than in speaking to the matter now in hand. I move that Brother Merwin's resolution be laid on the table, in order that those which, as a substitute, I have read, may be taken up. The motion was carried.

Dr. B. said he could not vote for Mr. M.'s resolution, because it seemed to carry the impression that the General Association is utterly helpless in respect to the terms of membership in it; whereas it manifestly holds the key to its own door. This body has again and again asserted that it has no jurisdiction over a District Association, in respect to its decisions concerning the soundness or unsoundness of a member. The complainants in this case are arraigning here the inferior court before the superior. The legislature of the state has no right to receive any appeal from the decision of the Supreme Court. It can remove judges,—but would it have a right to remove a judge for an error of judgment in a single case?

The Hartford Central Association, by agreement all around, did what the Saybrook Platform gave them the right to do. It inquired whether there was just occasion for presenting Dr. B. for trial. They decided in the negative, and, as the Fairfield West brethren say—decided wrong. Their decision, however, was final, so far as we are concerned.

The third of these resolutions guards against the construction to which that offered by Bro. Merwin was liable. We are not to exclude a District Association for a single error of judgment, but to wait till that Association gives evidence of fatal defection. I recollect that old Dea. Twining, one of the sternest, sturdiest, and best men that ever lived, once said, that if the First church and society in New Haven were to call and settle a Unitarian minister, he would not leave, but stay by till things got righted. I would say to these brethren, who have come up here with this complaint, Do not go out from those with whom you have been associated, till you are driven out. Stick to the ship until there is evidence of so great defection that there is no hope of saving her. This is not a case that requires the extreme measure of separation. The brethren of Hartford Central come here affirming and re-affirming their acceptance of our acknowledged standards of faith. In regard to Dr. Bushnell, their judgment is, that he is fundamentally sound. But because in this judgment they differ from some of their brethren, I can see no good reason for excluding them from our fellowship.

Dr. Atwater: It is a great help in the determination of a disputed question to find out what are the precise issues. The issue in this case is not whether the Hartford Central Association is orthodox, for its orthodoxy has never been denied. It is not whether this body is a Court of Appeals, for that nobody claims. It is not whether it has not, in another aspect, *a sort* of jurisdiction over the District Associations, for this all seem to admit. It is not whether the Hartford Central Association committed an error of judgment in regard to Dr. B. Our allegation is, that they were in *this* predicament,—that if twenty men were to avow the same sentiments that Dr. B. has done, they could not bring them to trial. It is not a single error of judgment that we deplore, but the virtual approval of his doctrine. In erring they have opened the floodgates for the introduction among us of all sorts of false sentiments. The principles of discipline they avow, are such as to open the door wide for the coming in of an unsound ministry. Dr. A. here quoted from Dr. B.'s book, to show a denial on his part of the doctrine of a vicarious Atonement—"a fundamental, the most fundamental doctrine of our faith"—the doctrine of Christ's humanity, of the Trinity of the Godhead, and of Justification by Faith. Take away, said Dr. A., what is taken away in the passages I have cited, and you have taken away my Lord, and I know not where ye have laid him. Dr. Bacon has said, Dr. Bushnell's books have done good to many minds. They have done *injury* also to multitudes. If I had a young man under my care whom I wished to have preserved from skepticism and infidelity, they would be the very last books I would put into his hands.

We did not desire to bring this matter before this body again. Immediately after the action of the last General Association, we appointed a committee to prefer charges before the Hartford Central; but before any progress had been made, news came that the North Church in Hartford had withdrawn from the Consociation; and as a consequence we are reluctantly here again, that we may know on what ground we stand.

Rev. S. W. S. Dutton: Brother A. claims, and I admit, that there may be a single case of failure on the part of a District Association to bring a member to trial, of such a character as to constitute a sufficient reason for withdrawing fellowship from it. If an infidel, for instance, an open, plain-spoken infidel, were to be found in one of our Associations, and that Association should declare there was not just occasion for presenting him for trial, there would be such evidence of such fatal defection on its part as would warrant separation from it. But I am ready to say that Dr. Bushnell is not fundamentally erroneous. He deserves my confidence and he shall have it so long as he remains where he is. If I had been a member of the Hartford Central, I should have voted with the majority; and of course I do not believe their decision is such as to prove a fatal disregard of the truth.

Dr. Hall said these resolutions could never be satisfactory to the complainants, because the issues they raise are not the issues upon which we have come here. He had long entertained the painful conviction that men holding Dr. B.'s sentiments could not be excluded from the fellowship of the ministry of this state; that a majority would vote for retaining them. In this state of mind he had revolved what he could do, and had felt cast down and discouraged. Dr. Hewitt had told him a story that gave him comfort. An officer being commanded by his sovereign to perform an act which he deemed wrong, on pain of death, replied: "It is not necessary that I should *live*, but it *is* necessary that I should do my duty." In anticipation of a result adverse to his wishes, he had prepared a protest which he would read as containing essentially what he desired to say in the premises. The protest was heard, and embraced the same general points presented in the remarks of Dr. Atwater.

Dr. Porter: It is a precious consolation to me, that in all this business I have maintained a good conscience. I am not sorry for anything I have done in relation to it. I stand here charged with aiding and abetting heresy—an offense for which you are called upon to separate me now in the 72nd year of my age from the fellowship of this body. For a considerable time I thought our Association ought to say, Dr. B was guilty of error; but on reflection, I came to the conclusion that we must say fundamental error or nothing; for who is without error? I am sorry our Fairfield West brethren so often charge us with saying that the errors which *they impute* to Dr. B. do not constitute a just occasion for trial. The point at issue between them and us, relates to the interpretation of Dr. B., and not at all to doctrines which they ascribe to him.

Rev. W. W. Patton: I am not surprised at the grief which our brethren express; for every man is grieved when his own views are not received; and in proportion to the importance he attaches to his opinions, is the depth of his grief. But neither their grief, nor any future action which they may threaten, should prevent us from the proper discharge of our duty. It has been hinted that there may be a division of this body, if we decide differently from what they would have us. Well, according to the doctrine that we heard yesterday, there are worse things than division.

What is the point of their complaints? They say we ought to have presented Dr. B., to the consociation for trial. We did not so judge, and they charge us with followshiping heresy. Let me illustrate. A friend of mine is murdered. The author of the deed is arrested. The grand jury investigate the case, and instead of presenting him for trial, declare his act justifiable homicide, on the ground that it was done in self-defence. I don't believe it. I think the accused has committed real murder. Of course I am grieved, and perhaps am so ungenerous as to say that there is no longer any protection for human life, that the flood-gates of crime and death are thrown open. The only reasonable course for me in such a course is, no matter how decided my conviction may be that the decision is wrong, to sit down quietly under it. We, of the Hartford Central Association were called upon to inquire whether there was just occasion for presenting Dr. B., for trial, and it ought to be set to our credit that we did this without waiting for an accuser. We did not examine slightly in the case, but carefully and prayerfully studied it for months, and then came to the result of which our brethren complain. If our decision was wrong they had no other duty in relation to it than to submit to it as the final judgment of the proper tribunal. We could not conscientiously have come to a different result. If we had decided differently we should have had a heavier burden to bear than that of which our accusers complain. They have taken upon them the burden of *other people's* sins, but if we had acted contrary to our judgment, we should have had the burden of *our own* sin, which is a great deal worse.

Brethren, suppose Dr. B., is a true man, true to his God, true to his Savior, true to our acknowledged formulas, in that case had we not a duty to perform toward him? Ought we not to have prevented him from being slain? Such a man we did believe him to be; and if he be such an one, with propriety might it be said of his accusers, "in their anger they have slain a man, and in their self-will they have digged down a wall." We do not wonder that our brethren are shocked at some of the language quoted here from Dr. Bushnell, but let it be compared with the language which Luther's theory of the imputation of our sins to Christ led him to employ, to wit, that our Savior was the greatest sinner in the universe, the greatest thief, the greatest murderer, and the shock given by it will seem but slight. Controversial writers are accustomed to use strong expressions when opposing theories and opinions which they believe to be at variance with the truth, and in this regard Dr. B., is not different from others. Though there are some things in his books which we regret, we believe a beneficial influence has been exerted by them. We believe they have done good, for example, among Unitarians, and if the Unitarians could be brought as near to us as Dr. B. is, who is there here that would not feel like giving glory to God?

Rev. Walter Clarke had determined to be silent, but he felt that there was great reason to fear that the passage of these resolutions would drive the ploughshare of division through this body, and with a faint hope that a majority might be willing to adopt a less extreme course than that which the resolutions propose on the one hand and that which the complainants desire on the other, he would move to amend the resolutions by striking out all except the first, and substituting the following:

*Resolved*, That in the judgment of the General Association, the grave complaints uttered so generally against the book entitled "God in Christ," constituted a just occasion for calling the Council of Hartford North—and while we pronounce no censure whatever upon the Hartford Central Association for its published decision in the premises, we yet seriously regret their failure to call said council.

The Association took a recess until after tea.

THURSDAY EVENING.

Dr. McEwen could not go for Mr. Clarke's amendment, because it expresses a regret that the Hartford Central did what the Saybrook Platform gives them the right to do, and what they are not to blame for doing.

Mr. Dutton was not satisfied with the amendment. He had said that he should have voted with the majority in Hartford Central had he been present, and of course he could not say that he regretted their decision. The amendment moreover does what the first resolution says we cannot do, examines the decision of a District Association and expresses an opinion against it. It involves a censure of the Central Association, which I believe uncalled for. Dr. Porter has told us of the pain he feels at his advanced age to be here upon trial; and, brethren, will you say that you censure Dr. Porter for conscientiously performing what he has judged to be his duty in this matter? The amendment does not gain its object. It is an attempt at compromise and compromises are hardly ever successful. It will not prevent division. This saving of the Union never saves it.

Rev. J. P. Gulliver: I feel like going for something like what Bro. Clarke has proposed. In saying this I seem to separate from those with whom I have been accustomed to sympathize. I love Dr. Bushnell, I honor him. I have recently exchanged with him; and I shall always deem it a privilege to have him stand in my pulpit. Nevertheless I have ever regretted that the Hartford Central did not bring him to trial. I think "common fame" was such as to constitute a just occasion for doing it. Why was it not done? Because we are told this tribunal was committed against him. I have no opinion of consociation but a bad opinion. It is evil and only evil. His church did well in withdrawing from consociation; the only better thing they could have done was never to have gone into it. I am ready to condemn the opinions imputed to Dr. B., by his accusers, I am prepared to heap upon them all the epithets of condemnation which the English language affords, and if these are not enough I will add all that are to be found in the Latin, Greek, Hebrew, Spanish and French.

Rev. Messrs. Cheeseborough, Goodrich and Pettibone, all expressed a desire that some basis of agreement might be adopted.

Rev. Mr. Bissell rehearsed the proceedings of the Fairfield West Association, and contended that they had in every step followed the gospel rule as to discipline.

Rev. Messrs. Wright & Burt, and Dr. Bacon, each opposed the amendment.

Rev. Mr Clark.—We have come to a crisis in the history of the Churches in Connecticut. Obscure it as you will, the foundations are touched. The question is whether a man charged with treason against the truth of Christ and the throne of God can be tried. Pass those resolutions, and the answer goes forth to the world, No! Division is the consequence.

The resolutions and the amendment were now laid upon the table, and the following substitute proposed by Dr. Bacon, taken up.

*Resolved*, That the opinions imputed to Dr. Bushnell by the complainants, and the imputation of which is no doubt warranted, if the construction which they conscientiously ascribe to certain quotations from his published books is just, are opinions with which the ministers and churches of Connecticut as represented in this General Association have no fellowship, and the profession of which on the part of candidates for the ministry, ought to prevent their receiving license or approbation of any of our Associations; and further that when a minister is reasonably chargeable with holding those opinions definite charges and specifications should be preferred against him before the proper body, which body should make arrangements to secure for the charges, an impartial hearing and decision.

Dr. Hewitt—I see the day dawning. This resolution purges the state from heresy, I always believed Christ was with his ministers, and I believe he has been with us. I feel like giving glory to God for the guidance that has led to what I hail as a solution of our difficulties.

Dr. Hall—This resolution establishes the law, the breaking down of which we complain of. It is not all I could wish; I am not satisfied that Dr. Bushnell should still remain in communion with us; I can never personally be in fellowship with that man while he adheres to the opinions he has published. But so long as the law is vindicated, and it is settled that men holding the opinions we ascribe to him are not to be admitted to our fellowship, I am willing to yield something for the sake of peace.

Rev. Drs. Hawes and Fitch, followed in favor of the resolution, and Rev. Mr. Clarke against it.

The question was then called for on the passage of the resolution, and it was adopted with but *one* dissenting vote, that of Rev. Mr. Clarke of Hartford.

The Association united in prayer with the Moderator, and at half-past ten o'clock took a recess until Friday morning at 7.

FRIDAY MORNING.

Rev. Mr. Clark asked permission of the body to change his vote, given on the resolution passed last evening. His request was granted, and the vote on the passage of the resolution was recorded as unanimous.

It was then voted that hereafter this body shall be composed of one delegate for every four Pastors, embraced in the several District Associations; that ministers laboring under an engagement of a year or more, be counted as pastors, so far as representation in the General Association is concerned.

Delegates to corresponding bodies were appointed as follows.

General Assembly of the Presbyterian Church which met last at Philadelphia, Rev. J. S. Warren, Primary, Rev. J. Averill, Substitute.

General Assembly of the Presbyterian Church which last met at Buffalo, Rev. S. A. Loper, Primary, Rev. E. F. Burr, Substitute.

General Conference of Maine, Rev. Jairus Burt and Rev. Hiram Day, Primaries, Rev. S. H. Allen and Rev. Charles Hyde, Substitutes.

General Association of New Hampshire, Rev. M. Richardson, Primary, Rev. F. T. Perkins, Substitute.

General Convention of Vermont, Rev. G. A. Bryan, Primary, Rev. L. C. Jones, Substitute.

General Association of Massachusetts, Rev. C. S. Sherman, Primary, Rev. A. Putnam, Substitute.

Evangelical Association of Rhode Island, Rev. S. W. Haven, Primary, Rev. A. G. Benan, Substitute.

General Association of New York, Rev. E. Dickinson, Primary, Rev. J. P. Gulliver, Substitute.

General Association of Illinois, Rev. S. G. Coe, Primary, Rev. B. S. J. Page, Substitute.

General Association of Michigan, Rev. T. B. Sturges, Primary, Rev. E. Hall, D. D. Substitute.

General Convention of Wisconsin, Rev. R. C. Learned, Primary, Rev. H. M. Colton, Substitute.

General Association of Iowa, Rev. Joseph Eldridge, Primary, Rev. A. Reid, Substitute.

The committee appointed to reply to the protest of Rev. Dr. Hewitt, presented through its Chairman, Dr. Bacon, the following answer, which was accepted and adopted.

The General Association, in admitting out of respect to a father in the ministry honored and beloved, the protest of the Rev. Dr. Hewitt to a place on the records of the body, have been constrained by self-respect and by a regard to the interests committed to their care to accompany it with the following answer.

1. It is denied that the recognition of Associations not bounded and separated from all other Associations by a geographical line, is revolutionary or subversive of the constitution of the churches and ministry of this state.

2. It is denied that the Saybrook Articles of Discipline are of binding force in regard to the limits of Associations in connection with the General Association, or in regard to the relation between Associations and the Consociations.

3. Inasmuch as the funds committed to the General Association were so committed and entrusted after the Saybrook articles had began to be superseded in many respects and in various degrees by special constitutions and usages in the several Associations and consociations of Connecticut; we wholly deny that the trusteeship of those funds is imperiled by the action referred to.

Rev. Dr. Hall said, that on reflection he was not satisfied with the resolution passed last night. He thought the General Association ought to advise the Hartford Central that they should bring Dr. Bushnell to trial. Accordingly he offered the following resolution.

*Resolved*, That the matters alleged both by the Fairfield West Association and by the complainants, Rev. G. A. Calhoun, D. D. and others, are of so grave a nature as to demand judicial investigation, and that those who make these allegations are so numerous, so earnest, and in our opinion, so intelligent and conscientious, as to render such matters of complaint duly presented by them or any of them, reasonable ground for such investigation. Therefore

*Resolved*, That this body do advise the Hartford Central Association, that if such complaint be presented in due order and form, they cannot refuse or neglect to secure a just trial of Dr. Bushnell before an impartial neutral council, with the approbation of the associated ministers of the state.

On motion of Rev. Dr. Bacon, it was voted to lay this resolution upon the table; whereupon Dr. Hall presented the following protest.

Against the decision of the General Association, in laying upon the table, and refusing to consider the foregoing resolutions, designed to secure an impartial trial of Dr. Bushnell in case any shall duly present charges,—the undersigned respectfully and solemnly protest—because, though the action already passed is good so far as it goes, and they voted for it, it does not go far enough to redress the evil complained of. It declares the matters alleged, if alleged justly, a sufficient ground for demanding trial and condemnation. Now Dr. B. and his church have withdrawn from the Council of Hartford North, for the purpose of avoiding the trial advised by the General Association at Danbury; and the Hartford Central Association have already declared, and persisted in declaring that to subject Dr. Bushnell to the charge of heresy to the matters alleged, is not merely unreasonable but unjust. How much sooner can any desire it, a trial under the circumstances is impossible. The General Association, by refusing to advise the Hartford Central, that on due charges being made, they cannot refuse to secure a just trial before an impartial mutual council, with the approbation of the associated ministry of this state, have refused the suitable and necessary redress to the complainants, and in so doing, have refused to vindicate and maintain the standards of doctrine upon which our union and fellowship are based. They still retain and admit to all the fellowship, privileges and immunities of our confederation, and that without securing the opportunity for an independent trial, one who is fully and unequivocally charged with having denied the great fundamental doctrines of Christ, and with having set forth a scheme, which the Fairfield West Association and others, have solemnly—publicly declared to be another Gospel.

EDWIN HALL,
LYMAN H. ATWATER.

Waterbury, June 24th, 1853.

The following answer to the above protest, prepared by a committee of which Rev. S. W. S. Sutton was chairman, was presented and adopted:

In admitting the protest of Drs. Hall and Atwater to a place in the minutes of this association, we deem a denial of the reasonings and conclusions of that protest a sufficient answer; in particular, we deny,—

1. That there is any necessity for any further action on the part of this General Association, by way of advice, to secure a hearing in the proper quarter for such charges as may be preferred by responsible complainants against any man in our fellowship. We also deny.

2. That it would be proper for this General Association to decide beforehand that certain charges against a member of a particular association shall be tried, and in that way to encroach upon the power and liberty of a particular association.

The following resolutions were unanimously adopted:

*Resolved*, That the Gospel as God's appointed remedy for the cure of human ills ought to be so applied in its poetic principles and influences, as to obviate the necessity, and prevent the recurrence of war between nations reputedly Christian.

*Resolved*, That the time has come when such a method should be sought, and may, by God's blessing, on suitable efforts, be secured between our own country and Great Britain.

*Resolved*, That we fully approve and commend to the favor and support of the ministers and churches within our limits the special efforts now proposed by the friends of peace, to procure the speedy adoption, by our own and the British government, of a provision for the settlement of all future misunderstandings by arbitration as the last resort instead of the sword.

It was also, on motion of Rev. Dr. Bacon,—

*Resolved*, That the delegate from the Congregational Union of Canada West, whom we have been happy to receive on this occasion, be desired to report to that body our fraternal sympathy with their struggles, and our joy in their success.

Rev. Jonathan Brace introduced the following resolution, which was unanimously adopted:

*Resolved*, That the thanks of this association be tendered to the Congregational churches of Waterbury, for the cordial hospitality extended to them during their protracted session; also, to the 1st Church and society, for the use of their house of Worship, and to the choir, for their very acceptable services.

It was then voted that the body hold its next meeting at such place within the bounds of New Haven East Association as shall be hereafter designated.

The Association adjourned.


# The Independent.

NEW YORK, THURSDAY, JUNE 30.


## GENERAL ASSOCIATION OF CONNECTICUT.

The late meeting at Waterbury, which fills with its proceedings so many of our columns this week, has a significance greater than ordinarily belongs to the Connecticut General Association. To many of our readers, those proceedings will need no explanation. To others, however familiar with Congregationalism and Associationalism as existing in other states, the debates and proceedings at Waterbury may seem to require no little commentary.

Connecticut Congregationalism was at first identically the same thing with the Congregationalism which was planted at the same time in Massachusetts. Each church was a complete ecclesiastical body, not only choosing its own officers but ordaining them, and (for cause) removing them from office. Each church sought the advice of neighbor churches, on special occasions, at its own discretion. Each church was liable to be admonished by neighbor churches for any public offense against faith or order; and if it failed to give satisfaction when admonished, it might be excluded by the neighbor churches, or by any of them, from their communion. But for almost a hundred and fifty years, the Congregationalism of Connecticut, and with it Congregationalism elsewhere, has been modified more or less by the influence and effects of the Saybrook Platform.

The reporters and letter writers for the secular journals have made strange blunders in their accounts of the debates at Waterbury, in consequence of their not being acquainted with the matters debated there. Indeed their ignorance touching the Saybrook Platform and all proceedings under it or concerning it, is little to be blamed. Few clergymen, even, out of Connecticut, can tell very distinctly what the Saybrook Platform is. Some explanation on this point for such as need it, will be tolerated by those of our readers who are already sufficiently informed.

In the year 1708, the legislature of Connecticut passed an act requiring the ministers in that colony, with such messengers as the churches to which they belonged might see cause to send with them, to meet in their respective county towns, there to consider and agree upon methods and rules for the management of ecclesiastical discipline. The several county meetings were required by the act to send delegates from among themselves to a general meeting, which, from the results of the county meetings, should digest a form of ecclesiastical discipline to be offered to the legislature for approval and confirmation. The synod or council thus summoned, met at Saybrook Sep. 9, 1708. It consisted of twelve ministers and four messengers or lay delegates. It recommended the New England Confession of 1680 (the Savoy Confession with alterations) to the legislature "for their public testimony thereunto as the faith of the churches of this colony

The answer from the pretended spirit, as might have been expected, was of such a nature that the second marriage was speedily effected.

There may be a legitimate scientific investigation of the phenomena referred to by "TRUTH." It is important to ascertain whether they are mere imposture, or whether some law and force of nature, heretofore unknown, is concerned in them. But in regard to the propriety of such consultation as in the case narrated by our correspondent, there can be but one opinion among those who have any intelligent respect for the Bible. The prohibition in Levit. xix, 31, and in all parallel passages, has reference to nothing else. Such consultation is as old in this world as the dominion of Satan.

## DEATH OF DR. SHARP.

This venerable servant of God, whose praise was in all the churches, died suddenly, at a distance from his flock, while they were expecting to receive him as one alive from the dead. Deep was the love felt for him, not only by his own brethren of the Baptist communion, but by all the true children of the Lord and Savior. An aged minister whose hoary head is a constant preacher of righteousness, is one of the most delightful objects in the world. I have always loved to look upon such a one. No earthly greatness concentrated upon any man, has ever thrilled me, like the sight of such a spiritual hero. Even now, as from the place where I seem to feel a holy influence—from the spirit of the holy man. Dr. Sharp came to America when only nineteen years of age, and engaged in the business of merchandize for a brief period. He commenced a course of study for the ministry under Dr. Staughton of Philadelphia. He was first settled in Newark, N. J.—On the 29th of April, 1812, he came to this city, and became pastor of the Charles street Baptist Church, to which he ministered to the time of his death. His fortieth anniversary was celebrated last year, and a deeply interesting scene it was. The venerable pastor sat in front of his pulpit, and received his friends, with kindly recognitions. As one and another took him by the hand, the brightest and holiest feelings of the heart beamed upon the countenances of many, while others testified their love by the unbidden tear. A silver vase and salver were presented him by the ministers of his association as a token of regard. The following account of the method of his ministry is from his address upon that occasion. It is full of Christian goodness.

"I have never supposed that persons could be won from the ways of sin or of error, by calumny, by bitter denunciations, or by garbled misrepresentations of their opinions and practices; therefore, as you know, I have never resorted to such means. I have endeavored, by a full, clear and cogent exhibition of bible truths, in their fair and just, and mingled proportions, to commend them and my own ministry 'to every one's conscience in the sight of God.' I have never aimed at temporary but at permanent effects. I have not sought so much to call forth emotions, as to cultivate principles; and have never been so anxious to arouse your passions as to enlighten your minds. Nor have I labored so much to shape your opinions to any human creed, as to shape them to the truths of Holy Scripture.

"In my relations to society, I have never forgotten that I was a minister of Christ, and your minister. My office has always seemed to me to be as high, as honorable, and as useful as any other, if not more so. I have, therefore determined, at all seasons, that I never would do any thing knowingly, in all my social, civil or political relations, which would degrade that office, or lessen my just ministerial influence."

The good pastor after a long life has gone to his reward. Notwithstanding all the trials of the Christian ministry how blessed it is to live such a life, and die such a death. A friend remarked to him upon reading Shady Side, "I would be willing to undergo all the trials there mentioned, if I could be such a man as Mr. Vernon." I. N. G.

## HOME LIFE IN GERMANY, BY C. L. BRACE.

Select a young man of liberal education, reared in New England ideas, proposing to himself the life of a Christian minister; but longing for a sight of other lands, that he may prove whether educational ideas are prejudices or verities; whether republican self-government is better than the paternal rule of monarchy; whether homes, churches, benevolent institutions and private charities flourish better in the one than under the other government; whether manners, morals, industry, and the whole realm of things in which human happiness is planted, are better on the one or the other continent;—take such a young man, put but a few dollars in his pocket, a pack on his back, Yankee versatility and confidence in his heart, with eyes that see everything, and care that hear everything, and tastes so all-sided as shall bring him genially in contact with whatever is good in all sides of humanity, and send him through Germany, Austria and Hungary, and you have the conditions required for the making of this book.

It is not a statistical pyramid, full of dead facts; nor a report of an engineer, or committee. It is the record of the impressions of a generous, ardent, Christian democrat, in respect to the interior life of Germany. We come in contact with those very items and details which make a foreign country strange to us, though often the reason of that strangeness escapes attention.

There will be found in this book a great amount of just that information which the untraveled man is curious to obtain.

It embraces conversations and observations upon education, art, religion; upon all manner of institutions, but particularly those relating to charities. It reveals without betraying private confidence, the interior workings of the mind of various classes, upon the great questions now agitating the world.

Those who wish a book for the road; or for summer leisure, may be sure of entertainment and instruction in this. *

## CORRECTION.

MR. EDITOR:—In the *Independent* of the 9th inst., your correspondent, speaking of the doings of the General Assembly at Buffalo, says, "There may be, and doubtless is, a great increase of denominational spirit in the whole territory of American Presbyterianism, "*defined by Dr. Ed[dy, to be all the region out of New England.*"

Your correspondent has, unintentionally, no doubt, made me responsible for sentiments which I never expressed, by confounding the debates in the assembly on church extension, with the reports which were made by the Rev. Mr. Patton and myself, on the education of young men for the ministry.

In describing the relations existing between the American Education Society, and the Central American Education Society, formerly styled the Presbyterian Education Society, I stated that the former, by express agreement, committed to the latter the management of its affairs, within the territorial limits of the Presbyterian church, out of New England, and that the latter assumed all the responsibilities of the American Education Society, and acted for the American Education, over the whole territory, out of New England; excepting such auxiliaries as preferred to continue their connection directly with the Parent Board at Boston.

I was stating a mere historical fact, which was in no way connected with the subject of "Church Extension," nor with the discussion of Slavery.

Allow me to state what the historical fact is, to which I alluded, and which led me to make the remarks which I did, as it was my desire and effort to perpetuate the long-existing and amicable relations between the American Education Society and other societies within the bounds of the Presbyterian church, with which has so efficiently coöperated.

In 1831, the following was the action of the American Education Society:

"Whereas, it has been represensed to this Board, that the interests of the American Education Society would be promoted by a re-organization of the Presbyterian Branch, so as to extend its operations within the territorial limits of the Presbyterian Church,—it is agreed, on the part of this Board, that, hereafter, the administration of the affairs of the American Education Society within the territorial limits of the Presbyterian Church, out of New England, be committed to the Presbyterian Branch," &c.

The Presbyterian Society, to assume all the engagements of the American, within "the limits mentioned"—(See Appendix to Report of the Am. Ed. Society for 1831, pp. 50—51)

Of this arrangement, the Report for 1832 speaks as follows, on page 15:

"By virtue of this new arrangement the Branch resumes its former name of Presbyterian Education Society, and occupies its former ground. It takes, as its own, the rules of the American Society, and assumes its engagements within prescribed limits. The entire concerns of that society, out of New England, are now committed to the Presbyterian Society, as an associate or *coördinate* institution."

I trust this statement will free me from the responsibility of such a statement as your correspondent has attributed to me.

I ardently desire to see the relations existing between the Presbyterian church and the Congregationalist continue; and their hands and hearts kept united, as they have been, in advancing the cause of our benevolent institutions, and the Kingdom of our common Lord and Savior. Let them still be one, and their field the world. Yours, truly, A. D. EDDY.

NEWARK, N. J., June 27, 1853.

Rev. J. B. Walker, of Ohio, wishes us to say that he has some explanations to offer and some proofs to adduce, in regard to some of the alleged inaccuracies pointed out in our editorial notes on the articles signed J. B. W., on the subject of Slavery and Missions.

## THE BUILDING FUND IN WISCONSIN.

JANESVILLE, June 18, 1853.

To the Editors of the Independent:

BRETHREN:—I have just returned from the Congregational Convention at Watertown. The single object before us was to make provision for the reception and disbursement of the $8000, apportioned to Wisconsin from the Fifty Thousand Dollar Fund.

It was a most interesting and harmonious meeting, an account of which you may receive by other hands. We established rules for the government of the committee, very specific, some of which did not accord with the previously formed wishes and opinions of many of the members of convention; yet, after a full and frank expression of opinion, we passed them with the greatest unanimity and good feeling.

The true philosophy of Congregationalism was fully and beautifully exemplified;—real independence of thought and expression of opinion, with the utmost self-government, Christian toleration, and a desire for the good of the whole. Train the church to govern themselves under the tuition of instructors such as these brethren, ministers and laymen, have had, and we shall need no *superiors* to smile upon us when we do right, and frown when we do wrong. What a puerile, mercenary and slavish spirit is gendered, in proportion as you depart from the democracy of Congregationalism. We have a special mission to perform; it is to show the church that there can be self-goverment and Christian independence, without anarchy or licentiousness. H. F.

## OUR NEW PILGRIM'S PROGRESS.

Mr. John P. Jewett's agent for this city has favored us with a sight of the Pilgrim's Progress, in a novel and very interesting form. It is nothing less than the dream of Bunyan represented to the eye at once and in a single picture. Every one will not comprehend the difficulties incident to such an undertaking. And yet almost any one might see great impediments in the way of combining the various and diverse scenes and incidents of Bunyan's Allegory in one self-harmonious and tasteful picture. But the thing has been done, and very successfully. The original conception of the idea thus bodied forth by the burin, is due to Rev. Daniel Wight, of Scituate, Mass. The idea, as it lay somewhat roughly in his mind, was brought into artistic form by the aid of Mr. H. Billings, a well-known artist; and the final rendering of the thing, in the shape of an engraving, has been the result of several years of faithful and appreciative labor on the part of Mr. Joseph Andrews.

The full result of the combined exertions of three minds sympathizing in their bold and at the same time arduous work, is a very distinct and impressive presentation to the eye, at a single glance, of the wondrous dream in Bedford jail, from the setting forth of Pilgrim from the City of Destruction till his feet have reached the Celestial City. The proprieties of scene and occasion are withal admirably preserved; and the picture, considered artistically and independent of the interest of its subject, is one quite other than those of the Prodigal Son, for instance, and which we have seen hanging on many a wall, in which the Prodigal is carousing at table in modern dress and style with women of easy virtue; and the old father who runs to meet him might be taken, by his knee-buckles and prudent watch-seal, for an English country squire of the last century. No one need hesitate to hang Mr. Jewett's picture on his wall through fear that, like the framed certificates of membership in sundry of our Benevolent Societies, its virtue will consist in its implications rather than in palpable and commendable artistic results. On the contrary, he will have at the same time a good picture and the means of quickening his sense of those great realities, never more real than in the airy dream of Bunyan.

### STREET PREACHING

Much has been said at times about open-air or street preaching. And some are very strenuous in the advocacy of this style of effort in behalf of the irreligious masses of our great cities. Within a year past, one and another experiment has been made in this direction; with what success on the whole, we have not the means of judging accurately. At present we can only give account of the facts in regard to the subject as they come to light. With this purpose we gladly chronicle the fact that Mr. Grinnell, pastor of the Union Congregational Church in 4th street, having given previous notice that he would preach at 5 o'clock, last Sabbath afternoon, under one of the timber sheds in the ship yard belonging to his Honor the Mayor, a congregation of some 500 were in attendance at the time designated, and manifested much interest in the services of the occasion. Mr. Grinnell was so much encouraged by this, his first effort, as to appoint a similar meeting for the next Sabbath. If Mr. G., by the blessing of God, can lay the keel and from the rough misshapen forms of humanity to be found in that vicinity construct the foundations of a renewed character even in one human soul, he will do a greater work than is effected in the construction of the proudest triumphs of naval architecture there effected.

### PUBLIC PARKS.

Our city, and the Legislature at Albany to a considerable extent, are much agitated just now with the question of creating a large Public Park, in what is now the upper part of the city. Two plans divide the public favor, for all seem to assent to the propriety if not the necessity of our having preserved to us some free breathing room in the midst of the rapidly advancing lines of brick and mortar which are hemming in our hundreds of thousands. It seems likely that there will soon be secured to us and to succeeding generations here the advantages, nameless almost, which will accrue from the possession of one or both of the sites proposed for public parks. The relief, the valuation, the refining and pleasurable influences of a great public place of promenade and recreation can hardly be overestimated. We allude to the matter however, not so much as an item of present interest here, as suggestive of what ought to be elsewhere. Parks and Public Grounds have their use and importance not alone in the dense and populous city. There is not a quiet out-of-the-way village in the land which would not be the better for a generous piece of ground in its center dedicated to the uses of all in common, not to pasture their stray cows upon, as is sometimes the case, but to adorn with trees and shrubs and fountains, whose shade and scent and tinkling sound would be a daily blessing. The fact is, a great many people whose daily toil leads them beneath the grandeurs and beauties of tree and hill and stream, never realize the wealth and beauty of the natural world till they begin to copy it in miniature in some enclosure of limited bounds.

Christian brother, does your church stand on some open acre of ground unfenced, or is there a triangle of goodly size cut off by the intersection of your village streets? Ask your neighbors to contribute the materials for a fence around the house of God, and then plant some trees within its protecting sweep, or get in Town-meeting an appropriation to purchase that triangle, and then see what a garden of beauty you can make it. Future generations will bless you for so doing.

### RELICS OF THE ABORIGINES.

A few days since, the workmen employed in excavating at the foot of Bergen Hill for the Paterson Plank Road, broke open a small hillock and disinterred 17 skeletons. Physicians have decided that they are Indians. One of them is 7 feet in hight, and the rest of average size. The largest skeleton is probably that of a Chief, and was inclosed in a box, which is nearly destroyed. Twelve spikes were found around his body, and a number of cannon balls near by, which are supposed to be trophies taken from the whites. There are a number of other hillocks in the vicinity, which are supposed to contain similar relics. The meadows on which now stands Hoboken were formerly covered by water, and it is inferred that the Indians dwelling around there, used the slopes of Bergen Hill for a burial place, as they favored river shores for that purpose.

### RELIGIOUS DESTITUTION.

It is stated, and on reliable authority, that in the Eleventh Ward of New York, there is a population of at least 50,000, while there are within its limits only eight Evangelical churches. These will accommodate but about 6000 persons with places of public worship, leaving more than 40,000 destitute in a sense, though as it is not the same persons who compose congregations from week to week; the actual destitution of the privileges of public worship is not so great as the figures might be supposed to show.

### THE CRYSTAL PALACE.

The Commissioners under whose auspices the Crystal Palace has been erected, have sent a Committee to Washington, to invite the presence of the President and Cabinet, at the opening of the Exhibition, and it is understood that one or more of these public functionaries will be present on that occasion.

A Committe has been sent to Albany also, to solicit the attendance of the State Officers and Legislature.

## LITERARY INTELLIGENCE.

WARDLAW.—"On Miracles: by Ralph Wardlaw, D.D." Published by Robert Carter & Brothers, 285 Broadway. 12mo, pp. 295. An able and learned essay to sustain the validity of the argument in favor of divine revelation from Miracles, by proving that no created beings have power to work miracles. The argument is less cogent than that of Hugh Farmer, eighty years ago.

COLLIER'S SHAKSPEARE.—It is the settled opinion of scholars, that the emendations of the text of Shakspeare by Mr. Payne Collier, in the edition now publishing by Redfield in 16 Nos., has done more to remove the obscurity of the text than all former editions.

FERN.—"Fern Leaves from Fanny's Portfolio." 12mo, pp. 400, with original designs by Fred. M. Coffin. Published by Derby & Miller, Auburn; Derby, Orton & Mulligan, Buffalo; and H. W. Derby, Cincinnati.

ZOOLOGY.—"Readings in Zoology; designed for the use of Institutions of Learning, and for the general reader." By J. L. Comstock, M.D. Part I.—"Mammalia and Birds, illustrated by more than 200 engravings in wood." Published by Newman & Ivison, 178 Fulton street. 12mo, pp. 408.

BIOGRAPHY.—"Illustrated Biography; or, Memoirs of the Great and Good of all Nations and all Times." By Charles E. Savage. 8vo. pp. 592. Illustrated with 250 portraits and engravings. Published by Rufus Blanchard, New York.

GEOLOGY.—D. Appleton & Co., have reprinted Sir Charles Lyell's "Manual of Elementary Geology; or, the Ancient Changes of the Earth and its Inhabitants;" from the English "Fourth and entirely revised Edition." 8vo. pp. 512.

RANKE.—"Civil Wars and Monarchy in France, in the 16th and 17th Centuries." By Leopold Ranke, author of a "History of the Popes. 12mo. pp. 484. Published by the Harpers.

SLAVERY.—"Slavery and the Church." By William Homer. Published at Auburn, by W. J. Moses. 12mo. pp. 200.

S. S. READING BOOKS.—The American S. S. Union send us a series of books for learning to read—including primer, easy reading lessons, spelling book, hymn book, and Scripture questions.

OLIN.—The Harpers have published a Memoir of the late President Olin, in two volumes, 12mo, including selections from his writings—an appropriate tribute to a great and good man.

### PAMPHLETS.

"Manual of the First Congregational Church in Bergen, N. Y." Compiled by Rev. Charles Jerome, late pastor. Published by E. Darrow, Rochester. pp. 49.

"Diary of the Rev. Solomon Spittle." Published by White & Potter, Boston. pp. 56. Worthy of perusal by all tobacco-eating clergymen—and their wives.

Rev. J. C. Holbrook's "Discourse preached in [to] the Congregational Church at Dubuque, Feb. 27, 1852," on the author's removal from that field of labor. pp. 11.

"Address before the Associated Mechanics of New Hampshire, at their semi-centennial celebration, Portsmouth, Nov. 25, 1852. pp. 12.

"Discourse delivered in the South Church [meeting-house] of North Bridgewater, Oct. 11, 1852, by Daniel Huntington, being the fortieth anniversary of his ordination." Published by Crocker and Brewster. pp. 24. It is quite remarkable that, within less than twenty-four hours of the delivery of this discourse, in which the venerable preacher closed his labors among a people to whom he had been their first and only pastor, the fine edifice in which it was delivered was burned to ashes by an accidental fire.

## RELIGIOUS INTELLIGENCE.

CONGREGATIONAL LIBERALITY.—The First Congregational church in Meriden, Conn., has been much prospered within a few years, having sent off two colonies and having enjoyed several revivals of religion. Their pastor's health having recently become affected, the congregation cheerfully allowed him an absence of several months for a tour in Europe, and presented him with *one thousand dollars* to defray the expenses of the journey. They have also proposed an increase of thirty per cent to his salary.

Rev. George J. Wood, pastor of the church in Ellington, Conn., has leave of absence from his people for a few months on a voyage to Europe, to obtain relief from an incipient bronchial affection.

BAPTISTS IN MISSOURI.—The N. Y. *Recorder* has a letter from a correspondent who attended the late meeting of the Baptist General Association of Missouri, at Fayette, about 250 miles up the Missouri river. This body expends about $1500 a year in Home Missions,—a small sum for so vast a field. The writer says—

"We mingle with those ministers in private intercourse, heard them preach, and took part with them in their deliberations; and the impression we received was that they were men of sound sense, deep piety, and ardent zeal; men well qualified for the pioneer work in which most of them are engaged. Most of these ministers are preachers, not pastors—each serving from two to four or five churches. They also, like Paul, labor with their own hands for daily bread to sustain themselves and their families. Men who will continue to preach the gospel under all these discouragements must be men of God; and God owns them, setting the seal of his approbation upon their labors by the conversion of many souls.

"But what are these men to do, and what are their families to do, when health fails, under the pressure of their arduous and self-denying labors? Two cases presented before the Association shows what they do: that themselves and their wives and children actually suffer for want of bread to eat and raiment to wear."

RHODE ISLAND CONSOCIATION.—The Evangelical Consociation of Rhode Island met at Barrington, June 14. We condense the account of proceedings from the *Puritan Recorder* of last week.

"Rev. Thomas Shepard of Bristol, was chosen Moderator; Rev. R. H. Conklin, Scribe; and Rev. J. C. Seagrave, Assistant Scribe. Seventeen churches were represented. Rev. Horatio Bardwell and Rev. Horace James, from the General Association of Massachusetts; Rev. J. S. Burt and Rev. Mr. Coe, from the General Association of Connecticut; Rev. Wooster Parker, from the General Conference of Maine; and the Rev. Jonathan Edwards, from the General Assembly (Old School); Rev. Orson Cowles, District Secretary of the American Board for Connecticut; G. C. Beckwith, D.D., Secretary of the American Peace Society; Rev. John M. Ellis, Agent of the Society for Collegiate Education at the West; Rev. Horace James, in behalf of the Massachusetts S. S Society, and Rev. Mr. Burgess, employed by the American S. S. Union. Rev. George Uhler, preached the Consociation Sermon. Mr. Bardwell before the Rhode Island Foreign Mission Society. Rev. H. James, before the Rhode Island Home Missionary Society. The Communion Sermon, by Rev. Mr. Edwards, of Indiana. The narrative of the state of religion in the churches, though the trials and discouragements of many feeble churches were elicited, was, on the whole, cheering; showing that these young plants were not unnoticed by our heavenly Father. Several revivals were reported, and the prospects were encouraging. Home Missions in Rhode Island have, in some cases, met with remarkable success, and Congregationalism is advancing in the State. The cause of benevolence has very much advanced. One of the agents of benevolent Societies, and the Secretary of the Rhode Island Missionary Society, made special mention of the increase from country churches, grown of late to be important auxiliaries. Heretofore, Providence had been mainly relied upon, but now, other churches came up to help her churches in their much increased benefactions.

GENERAL CONFERENCE OF MAINE.—The General Conference of Congregational churches in Maine, was held at Saco on the 21st and two following days. Rev. David Shipley, moderator, S. H. Hayes, secretary, and E. F. Duren, treasurer. Opening Sermon by Rev. Mr. Wheeler, delegate from Vermont. The afternoon was occupied with the claims of benevolent societies, and the evening with a sermon before the Maine Congregational Charitable Society, by Prof. Shepard, of Bangor.

*Resolved*, That another year's experience of the benefits accruing from the "Maine Liquor Law," and another year's observation of the hopes which depend upon its enforcement, has served only to deepen the conviction in our minds that every interest of humanity demand that it be sustained.

The second forenoon was the anniversary of the Maine Missionary Society. Receipts $14,000. Sermon by Rev. S. H. Keeler, and several speeches. Afternoon, Maine Branch Education Society, and Sabbath-schools. Evening, report on the Theological Seminary, and address by Missionary Goodell

The request of a colored clergyman, for aid in the liberation of his children from bondage, was liberally responded to, by members of Conference.

Votes were passed, directing the return of the condition of the churches, to be made up to the last day of December of each year; these returns to be made to the County Scribes, in January of each year, and by them perfected and forwarded to the Corresponding Secretary of General Conference before the first day of June following. Blanks to be furnished by the Publishing Committee.

Thursday morning, reports on the state of religion, with appointment of delegates. Afternoon, the Communion. The Bangor *Whig*, from which we gather these particulars, says—

"The weather throughout was pleasant, the audience large, the hospitality of the people hearty and liberal, the influences of the Divine Spirit were abed forth, brotherly and Christian love abounded, and all could say, 'It is good for us to be here.'"

The next meeting of Conference is appointed to be held with the Central church, in Bangor, June 27, 1854.

GENERAL CONVENTION OF VERMONT.—The General Convention of Congregational ministers and churches in Vermont, met at Windsor, June 21. Rev. J. Aikin, D.D., moderator, and W. B. Bond, scribe. Delegates were present from Connecticut, New Hampshire, Wisconsin and Illinois, and five of the General Assembly, N. S. The evening was devoted to religious exercises.

On Wednesday morning was the meeting of the Sabbath School Society, and in the afternoon that of the Domestic Missionary Society. Receipts of the latter $6,893; sent directly to the A. H. M. S. $4,904; whole amount contributed to Home Missions, $10,798, an increase of nearly $3000. Labor of ministers aided, 43 and a half years; churches assisted, 60; contributed by those churches for general benevolence, $1,843.

*Resolved*, That the Directors be instructed to go forward and supply every destitute place in the State where there is a good prospect of success, with the preaching of the gospel.

The report on the state of religion in the churches was read on Thursday forenoon, by Rev. A. Walker.

"In summing up the statistics of our one hundred and ninety-eight churches, it is found that 272 have been removed by death; 370 dismissed to other churches; and 13 excluded from our fellowship. While of additions, we number 333 by profession, and 327 by letter; showing a net increase of only five members. The whole number connected with our churches is eighteen thousand six hundred and twenty-three."

On the workings of the Liquor Law, the report says:—

"The enactment of that law was regarded by the good amongst us, as marking an era in the temperance enterprise more encouraging and full of hope than any which preceded it. And thus far, these hopes have not been disappointed. The law works well, and promises well for the future. We are assured from various parts of the state that it is winning friends from among those who first opposed it. It has certainly already wrought a favorable change in the aspect of things in many communities. And the efforts of the opposition to render it odious by electing officers who instead of carrying out the law, would endeavor to thwart the object of it by disregarding some of its plainest provisions, seem to be working on the whole favorably. From most parts of the state the assurance comes that the prohibitory features of the law are being, and will be enforced; though every expedient which avarice and appetite, and legal chicanery can suggest, has been and will be resorted to, to prevent it. And in some instances the rum party has triumphed by the help of jurors so debased as to bring in a verdict, not according to facts, as their oaths required, but *according to their views of what the law ought to be.* It is on many accounts earnestly to be desired that our present law shall be allowed to remain substantially unaltered, till its efficiency in banishing from our state the indiscriminate traffic in intoxicating drinks is fairly tested."

Rev. Drs. Walker and Aikin, and J. F. Stone, were appointed a committee to receive and disburse any portion of the General Building Fund that may be assigned to Vermont.

ALBANY CONVENTION.

*Resolved*, That this Convention regard with high satisfaction the proceedings of the late Congregational Convention held at Albany, and recognize with devout thankfulness the Providence of God in the assembling of that body, in the Christian spirit which marked its deliberations, and in the wisdom and extraordinary and admirable harmony exhibited in the unanimous adoption of the important measures on which they were called to act, and especially on the subjects of Home Missions and of Slavery.

PEACE.

*Whereas*, Those who feel deeply the evils of War are making an effort, on an extensive scale, to petition the President of the United States to introduce into all treaties, when practicable, an article by which it shall be stipulated that difficulties which cannot be settled by negotiation, shall be referred to an umpire for decision; and whereas, the effort contemplates the removal of the terrible scourge of war,—is demanded by the cause of humanity, and is vitally connected with the interests of freedom and the extension of the gospel among the nations, therefore

*Resolved, unanimously*, That by our sermons, by our prayers, and by all reasonable efforts, we will, as clergymen and laymen, contribute our influence to give effect to so noble an enterprise contemplated.

Thursday afternoon was the Communion, after a sermon by Rev. J. B. Bittinger. The Convention is to meet next year at St. Alban's.

LIGHTNING AT JANESVILLE, WIS.—I desire the privilege of making a public record of our gratitude, as pastor and people, in view of a recent providence of God, in mercifully preserving our beloved sanctuary from destruction, and ourselves from death.

On Wednesday last, about 5 o'clock P. M., during a severe thunder-storm which passed over our city, the Congregational house of worship was struck by lightning.

The fluid entered the belfry, tearing from it much of the covering, and passing into the building, it descended one of the principal posts, shivering it to atoms, and throwing the casing and portions of the gallery split into fragments, over the entire church. Every slip gave evidence of the dreadful power of the descending current. Its principal force was expended upon the dome, and from that to the gallery. The walls of the house—of brick—are not, apparently, injured, and not the least sign of fire is discoverable in its whole course. The sash, however, of the windows are considerably injured, showing that the volume of electricity was so great, and its effect so powerful, as to have prostrated, in all probability, the entire congregation, if it had occurred on the Sabbath, and no doubt taken many lives. My own family were at the time in our dwelling, but a few feet from the church. All were mercifully preserved. The following Sabbath we spoke of "judgment and mercy," and tried to impress the minds of all with a sense of God's goodness.

Very truly yours, HIRAM FOOTE.

ORDINATION.—Rev. E. L. Bourn, a late graduate of Union Theological Seminary, who is under appointment of the A.B.C.F.M., for the Choctaw mission, was set apart for his work last Sabbath evening.

An appropriate sermon was preached by Rev. Mr. Hovey, in the Eleventh Presbyterian church, 4th street. Rev. Mr. Wood, Secretary of the Board, gave the charge which was replete with sympathy and wise counsel—a model charge, embracing this sentiment: "Be careful in the examination of candidates that no worker of iniquity or oppression have place in the church of Christ."

Mr. Bourn is soon to leave for the field of his choice with the prayers and good wishes of many.

A Second Congregational Church and Society has been formed at Winsted, Ct., and measures are about being taken to erect a church for its use in the West village.

Rev. John Gibson was installed pastor of the Presbyterian Church in Troy, Ill., by a committee of the Presbytery of Alton, on the 5th inst. Sermon by Rev. R. Stewart.

The Rev. Henry D. Moore, formerly of Philadelphia, was recently installed pastor of the old North Church in Portsmouth, formerly under the charge of Rev. Rufus W. Clark, of East Boston.

The Congregational Church in New Braintree, have invited Rev. J. F. Hyell of New Haven, to settle as colleague with the venerable Dr. Fiske of that town.

A Trinitarian Congregational Church was organized at Squawbetty, (East Taunton,) on the 16th inst. Rev. N. Richardson is the pastor. A Meeting-House is to be erected at once.

A CONVERT.—The Buffalo correspondent of the Christian Herald says, "I am happy to mention that a priest who came over from Germany a few months since, has renounced Papacy, sought the salvation of his soul, found peace in believing, and was settled here two weeks ago as the pastor of a German evangelical church. On coming to Buffalo, he sought an abode with a colporteur, in whose house he remained several weeks, seeking the truth as it was found in the Gospel. These facts I have directly from the lips of the colporteur, who says that the convert is second, as a public speaker, to no clergyman in the city. He is a well-educated, as well as talented man, and will no doubt make a powerful assault upon the strong holds of error."

The services in Dr. Phillips' church, in Fifth Avenue, will be conducted until the pastor's return, by Rev. Dr. Ferris, Chancellor of the University.

Rev. F. A. Spencer has resigned his charge of the Independent Congregational church and society of Westmoreland, Oneida county.

The new Richmond street Congregational church in Providence was dedicated on Wednesday evening. The building is of brick, in the Roman style, 70 by 100 feet on the ground, and has cost, including organ and bell, $33,000.

An interesting work of grace is now enjoyed by the Congregational church in Harwich, under the pastoral care of Rev. Mr. Wilder. Some thirty cases of hopeful conversion have occurred since the first of January.

BAPTIST PUBLICATION SOCIETY.—Rev. Heman Lincoln, deciding to accept the call of the Jamaica Plains Baptist church, Roxbury, Mass., at once enters on the duties of the office. At the Board meeting of last Thursday, Rev. William Shadrach was appointed Corresponding Secretary of this Society.

ROCHESTER UNIVERSITY.—Rev. M. B. Anderson, Editor of the *New York Recorder*, has been appointed President of Rochester University. It is supposed that he will accept the office, and that Rev. S. S. Cutting will take his place in the *Recorder*.

The *Episcopal Recorder* calls attention to the fact, that in the parts of Pennsylvania where Episcopal churches once flourished, they have so completely faded away that their very existence has become a tradition. This region, too, is within a hundred miles of two great cities, where, as the *Recorder* says, the church is found rolling in wealth and influence.

## COLLEGES AND SEMINARIES.

*Hamilton.*—The next commencement of Hamilton College, Clinton, will be held on Wednesday, July 27th. The Society of Christian Research will be addressed by Rev. Dr. Thompson of Buffalo.

The orator of Alumni will be Judge Bosworth of New York city; the Poet, Rev. Gurdon Huntington, Sackett's Harbor.

The orator of the Literary Societies will be Prof. Chas. M. Nairne of Poughkeepsie; the Poet, Rev. John Pierpont of Massachusetts.

*Amherst.*—At the particular request of the Alumni of Amherst College, Rev. Dr. Humphrey, the late president, will meet and address them, at the College Chapel, on Wednesday, Aug. 10th, (the day previous to commencement,) at 4 o'clock P.M. An occasion of such rare interest will doubtless attract an unusual gathering of the earlier graduates.

*Theological Seminaries of the New School General Assembly.*—The New York Theological Seminary is not only out of debt, but has a building worth $30,000 and an endowment of $100,000, with a very valuable library of about 20,000 volumes. Auburn Seminary has four Professors, twenty-four students, with professorships and scholarships fully founded, and efforts are in progress to replenish the library. Lane Seminary has three Professors and twenty-one students, with a library of about 10,000 volumes; its endowments are sufficient to meet the necessary expenses with economy and care Marysville (Tenn.) Seminary has an endowment of $6000 for Professor of Theology, $15,000 for Professor of Sacred Literature, and a library of 4000 volumes belonging to the library department. It has three Professors.—*Syracuse Rel. Recorder.*

Here is a renewal of the groundless claim, which we have repeatedly had occasion to notice before, by which it would appear as if the New School Presbyterians are expecting to obtain exclusive control and ownership of the colleges and theological seminaries, out of New England, which have been founded, and endowed, and manned, and furnished with students, by the united efforts of the Presbyterian and Congregational churches. There is not one of the seminaries named above which is in any sense "of the General Assembly," or which rightfully sustains any possible relation to the General Assembly more than to the Free Church of Scotland. Our brethren will miss their calculation, if they expect to get possession of these institutions by quiet reiteration of their arrogant claims.

*Universalist College.*—Rev. Hosea Ballou, D.D., (best known as Rev. H. Ballou, 2d,) has been chosen President of the new institution, called Tufts College, at Somerville, Mass. Dr. B. has been for several years a member of the Board of Overseers of Harvard College, and is a man of very considerable learning, although not himself a collegian. The Boston *Transcript* says:

"For many years he has had a class of divinity students under his tuition, and has always been a popular and thorough teacher of young men. He has the entire confidence of the denomination of which he is one of the most distinguished leaders and ornaments."

*Swedenborgian College.*—The first collegiate institution established by the followers of Swedenborg, is the University of Urbana, Ohio. The Cincinnati *Commercial* says:

"Prof. J. W. Jenks, of Boston, and Prof. M. G. Williams, of Urbana, are to be inaugurated into office on the 19th and 20th inst., the first as Professor of Languages, and the second of Science. A female department is also to be connected with the University."

*Wesleyan University, O.*—Commencement June 8. Baccalaureate address by the President. Twelve addresses by the students. Graduates, 11. The honorary D.D. was conferred on Rev. R. S. Foster, and Rev. Mr. Bowman, of Pa. The offer of $10,000 for the library and its building, by Mr. Sturges, was secured by the completion of the additional $15,009.

"The finances of the University are in a safe condition. The total amount of endowment is about $107,000; about $50,000 is producing 10 per cent.; $11,000 is the value of the Allen farm; and the rest of the endowment is producing 6 per cent."

*Amherst College.*—It is understood that the class of 1833 are to hold their Viginal Festival on this occasion; also, the class of 1828 are to celebrate their quarter-century anniversary by a meeting in the halls of Alma Mater. Rev. Dr. E. P. Humphrey of Louisville, Rev. Asa Bullard of Boston, and many others of acknowledged eminence, are among the ranks of the latter class. It is said also, that Rev. Dr. Heman Humphrey, the second President of the College, will, on the afternoon of the day preceding Commencement, hold a social interview, for the purpose of familiar conversation with those who graduated during his term of office. Many a graduate will return with a warm heart and a warm grasp of the hand for him.

*Auburn Theological Seminary.*—The annual examination took place June 10. Sermon by Rev. E. R. Fairchild, D.D. Rev. Clement Long, D.D., was inaugurated to the chair of Christian Theology. The trustees adopted a plan for raising $30,000 to replenish the library. The graduating class consists of the following:

Byron Bosworth, Pharsalia; Oliver Bronson, New York city; Isaac K. Caray, Springville; John D. English, Red Hook; Laurentine Hamilton, Havana; Hubert P. Herrick, McDonough; C. W. Higgins, Worthington, Mass.; Edward S. Lacy, Starkey; Joseph N. McGiffert, Hudson; Henry N. Milford, Auburn; Jacob Kent Warner, Stephentville; Warren W. Warner, Pulaski; John A. Woodhull, Brookhaven.

The "Western Education Society" held its anniversary, and agreed to extend its benefactions to students in Hamilton College, as well as in the Auburn Seminary:

*Resolved*, That we cordially invite our Christian brethren of Central New York, whether Presbyterian or Congregational, to share with us in the labors, responsibilities and benefits of the Western Education Society of New York State.

It is possible that the course of the Congregational churches may be shaped, in some degree, by the explanations that may be given of the claim of the Auburn Seminary, as one of the "Theological Seminaries of the General Assembly." Better settle the question before you give the money.

*Female University, S. C.*—The Baptists of South Carolina having successfully established, organized and endowed the Furman University, at Greenville, have now established the "Johnson Female University" at Anderson, appointing Rev. Dr. William B. Johnson, Chancellor. It is proposed to raise from $60,000 to $100,000, as a permanent endowment on the "scholarship" plan. The *Southern Baptist* says:

"The two places at the base of the Blue Ridge, in the most salubrious and delightful climate in the world. They are connected by railroad in little more than an hour's travel; so that the brothers and sisters sent from home to these institutions may meet at pleasure, and their parents and friends interchange in their visits between them, attending the respective examinations and commencements of the Universities in alternate weeks, without inconvenience. And having thus endowed these two institutions, let it no more be said that Baptists dwell in the midst of a willing ignorance."

"The natives say they will not raise anything so long as the present government exists. Before the French came here, I am told that fifty whale ships could refit and recruit at the same time with ease. The laws of the port are not calculated to encourage commerce."

Humanity ought to cry out against that monstrous French usurpation.

## GENERAL NEWS.

*From California.*—The steamer Crescent City arrived here on Wednesday, with half a million in gold and the California mails of May 24. The mining reports are very favorable. Railroad and telegraph enterprises are multiplying. The legislature of California adjourned May 19, having passed 189 bills, most of which are important improvements in the laws.

The seat of government is permanently located at Benicia, which will put a stop to an annual expense of $100,000 or more, for moving the state capital from place to place.

Among the passengers by the Crescent City are a number of returned Australian miners, who had chosen the Panama route homewards. They give a favorable account of the yield of the gold mines in Australia, and have in their possession a large amount of gold dust.

*San Francisco, May 22.*—A miner, who has been at work in the North, deposited at a banking house in the city, yesterday, $30,000 in gold dust, the proceeds of the labor of himself and son during the past ten or twelve months. Most of it had been dug, within four months, from a claim for which $1200 was paid. The fortunate owner of this snug little fortune has been in the state only thirteen months. He leaves his son still at work in the claim, with a fair prospect of continued good fortune.

The steamer Northern Light arrived on

## Editors' Cable.

THE REDEEMED CAPTIVE RETURNING TO ZION; or, a faithful history of Remarkable Occurrences, in the captivity and deliverance of Mr. John Williams, Minister of the Gospel in Deerfield, who in the desolation which befel that plantation by an incursion of the French and Indians, was by them carried away, with his family and his neighborhood, into Canada. Drawn up by himself. To which is added a Biographical Memoir of the Reverend author, with an appendix and notes, by Stephen W. Williams, A.M., M.D. Northampton: Hopkins, Bridgman & Co. 1853.

This curious and interesting record of the events of a century and a half ago, has long been out of print, and a copy of it has been as rare and hard to get as teas and silks were in the days which it describes. It is now printed in a convenient and pleasing form, and made accessible to every body. It owes this sudden reappearance, we presume, to the extraordinary interest excited of late in Rev. Eleazar Williams; who is either a descendant of the "Mr. John Williams, Minister of the Gospel at Deerfield," or the son of Marie Antoinette and Louis 16th; as Rev. Thomas Williams of Rhode Island says—whom the Indians never stole, and whom if they had they would speedily have dismissed with a blessing upon his head—' who is either a respectable Williams, or a vulgar Bourbon.' The editor of this new edition of the "Redeemed Captive" takes occasion in an appendix to avow his entire disbelief in the claims of the Rev. Eleazer to be a descendant of the Bourbons; and the proverb that a prophet is not without honor except in his own country seems destined to have new and ample verification in the history of this discussion. In the country at large, among foreign artists, diplomatists and the like, Mr. Williams and his biographer Mr. Hanson seem to have a fair chance. But almost all who knew him in his childhood and youth—whatever the fact may portend—disbelieve most heartily and emphatically the notion that he is the child of anybody else than that respectable half-breed, Thomas Williams, of 'Caughnawaga.' If they were told that he was Uriel in the Sun, they would hardly be more incredulous than over the present story.

The antiquarian will find matter to gratify his curiosity, the patriot matter to justify and gratify his pride in his country's progress, the Christian matter to gratify his sense of the goodness and wisdom of God's Providence, in this slight duodecimo. A view of the old House at Deerfield, and a portrait of Dr. Stephen Williams of Longmeadow, are contained in it.

THE CHRISTIAN EXAMINER.—We rarely take up a number of this Unitarian Review, published bi-monthly at Boston, without a new admiration of the taste, wit, knowledge, and mental enterprise which are expressed in it, or without a new dislike of the religious notions with which these are associated. It is quite the most readable and attractive of our reviews; having an adaptation to laymen not less marked than to clergymen, keeping even pace with all discussion or theory, and often giving articles very vigorously and brilliantly written. We wish all the more, on these accounts, that it was on the side of what we deem truth, and are all the more jealous of its sprightly opposition. The number for May, which has lain on our table so long that unless we noticed it now another will have crowded it from its place before we get to it, suggests these remarks. Its articles are various, as will be seen from the list below, and they are highly entertaining; but they breathe the same essential spirit of hostility to what are termed orthodox doctrines, of human depravity, etc; of irreverence, as it seems to us, toward the letter of God's Word; and of extravagant regard for the conjectures and hypotheses of science. And all the grace and finish of rhetoric will not lead us to believe that these are Christian qualities, or that their spread and prevalence in any community can be otherwise than harmful.

The following are the articles:

1. The Gospels, their Inspiration, their Authenticity, their Genuineness.
2. Condition and Prospects of the Sandwich Islands.
3. Memoir of Mrs. Mary L. Ware.
4. Stanzas.
5. Davidson on Biblical Criticism.
6. De Quincey's Writings.
7. Man and Nature, in their Religious Relations.
8. Richardson's Mission to Central Africa.

LIFE OF THOMAS COLE, N. A. With Selections from his letters, and comments on his Works. By Rev. L. L. Noble. New York: Cornish, Lamport & Co. 1853.

The genius of Cole has never impressed us as one of the great and rare, the CREATIVE order. Whether it be so or not, we have felt instinctively in looking upon his paintings that there was in them an evident lack of perfect, self-conscious and commanding power, making the art its dumb yet ready and noble minister, to execute its behests. The subject of the Course of Empire for example, seems to us to have been too vast and august for the imagination that would fain have expressed it; and therefore instead of simple and majestic pictures, revealing like an unvoiced Epic the stately progress of the solemn theme, we have crowded and brilliant pictures, presenting confused and hurried images, and seeking to compensate by excessive beauty in details for that want which never *can* be replaced of perfect proportion and mastery in the design.

The same general criticism appears to us to apply, though not as fully perhaps, to the Voyage of Life. It is extremely beautiful in parts; a highly finished and delightful exhibition of the art of Painting. But it does not bring to us the lesson which we would, if it were possible, find in it. It does not vindicate the claim of the art to be a great moral Instructor. There is nothing even of unused and reserved power hinted in it. And we cannot help but say as we look upon it, 'If this is all that Painting can do, on such a theme as this, better the inspirations of poetry or the thrilling power of eloquence. better the wailing and by turns exulting strains of music, yea better even plain printed words, chosen and powerful, than all this Art!' It is the lowest of the circle in its capacity to reveal and enforce moral Truth.'—But this is *not* all that Painting can do. There is a power in the Masters, the spell of which finds no suggestion here. There breathes an influence from their famous and noble portraiture that makes it vital, magisterial; that gives it a spiritual significance, far costlier and more rewarding than all the outward wealth of coloring. A man may be nerved to new endeavours, he may be moved to bitter tears, he may be flushed with sudden gladness, he may be quickened to new affections, beneath their works. The masters speak to him over the ages. There is nothing ambitious in the selection by them of the grandest themes. The imagination holds, steady and true, the hand embodies, faithful and vivid, every conception. The impression they make becomes an element of culture and of progress. We feel that it were not wasteful to give one's life to an art so divine as this.

But though into this august and elect company of Painters, Cole could not enter—wanting that mystic coronation which God alone gives, and which man but recognizes—yet his was a graceful and charming nature, full of taste, imbued with thoughts and tones of beauty, generous, candid, and truly Christian. A more admirable character, within its sphere, has hardly appeared among American artists. Allston was in some respects a nobler character. More passionate and impetuous at first, he had more of the virtue that resides and is manifested in conscientious self-discipline. And in him, as in Cole, his training of himself, with the help of God's grace, resulted in a tender, intelligent, conscientious character, manly in strength and feminine in beauty. Hardly any other instance is to us more demonstrative of the divine power of Christianity, of its power to fill, satisfy and exalt the finest intelligence, and the richest sensibility, than is presented in him. But Cole to the end had more of perfect gentleness, patience, serenity of spirit. He loved nature, with a true attachment, as of a trustful though suffering child. All the aspects of nature had a charm for his heart, as well as lines and colors for his eye. And to those who knew him his memory will never so much be associated with even his most cherished and elaborate works, as with the woods of the Catskill, and the sunset scenery which he there so much enjoyed. We cannot escape the impression that one of the best and most guileless of all the professors of his art in this country was taken to the skies when Cole passed into them. His memory is a benison.

The memoir of him now on our Table, by Rev. Mr. Noble, is an interesting and useful volume; presenting him very clearly and truthfully, through the medium in large part of his own letters and journals. It is written with facility and grace, and has about it the unmistakable aroma of a true and appreciative friendship. Our readers will find it an appropriate and pleasing volume to take with them to the country; and to them we commend it.

### ELOQUENCE AND ENTHUSIASM.

We have never seen a naval battle, nor heard a bomb explode; consequently if some veteran officer were to get up a show in our harbor here, and proceed to sink two or three old hulks, by specimen discharges of hot shot, round shot, hollow shot, chain shot, bombs and what not, we would readily pay a quarter for a seat upon the nearest wharf-log, and enjoy the exciting show. Precisely thus we paid sundry shillings to hear Gavazzi, and having enjoyed the show, we went home with a pretty clear notion of how old orators were wont to speak in flowing robes, gaining victories and acclamations. Thus much we owe to Gavazzi—no more.

Similar entertainment being proffered by the same actor in Quebec and Montreal seems not to have met an equally philosophic reception. Hence has arisen the threadbare question of Liberty of Speech, and he who but yesterday was in our esteem merely an actor, is to-day a champion and a hero. All credit is due to his coolness, courage, and muscular strength. But the new question is not long debatable. The hero-actor is already invited to go back and give his entertainments in peace. America backs anybody who comes with a gag in his mouth and a mob at his back. Anybody except a negro or an abolitionist.

Some men, however, of studious and retired habits, have chosen to admire Gavazzi as a leader; to give him factitious importance as a bringer of new truth; and further still, to rebuke the apathetic men who cannot leave their plow and their seed bag, and train after a comet.

We do not and cannot accept Gavazzi as in any sense a safe or a useful Protestant leader in this country. He knows as little about the tactics for Christianity on a fair field as he says we do about Romanism in Europe. From what we know of Martin Luther himself, we have no need of such men in America. It is a question of tactics and wisdom, and not a question of courage, or truth, or any moral excellence.

If a red Indian, all bedizened with paint, feathers and scalps, had bounced into Wellington's tent, and danced round the tent pole, with yells and whoops, and brandished tomahawk, doubtless the old veteran might have been interested to see the illustration of Indian valor and warlike preparation. Somewhat thus he might speak: "Well this is odd—a fine looking man tho'—that 'll do—give him a medal and a looking-glass." Would any mortal man grumble because the iron duke did not venture to adopt his tactics, and give him a regiment to drill? May not a man give full credit to an Indian brave, and yet decline paint himself? May he not politely recommend the red man to go back to his wilderness, and fight the bears and blackfeet with tomahawk and yells, and leave us to contend with ball and bayonet, our prepared weapons. Is a man mean, or cowardly, or presuming, for giving such advice, and refusing to turn Indian?

Perils overhang our nation and the Church of Christ, and of them the papacy is an element not unimportant. But the danger is not of our ever returning to ecclesiastical bondage, or even subordination, but rather the reverse. When the catastrophe comes, (which may heaven avert) it will puzzle the popo to rein in his own team. It is anarchy toward which we drift. It is materialism, not superstition that threatens us. We need no warnings against the return of the dark ages. A volcano never swallows again its fiery vomit. After the long travail and the final eruption, instantly the problem changes. How shall the liberated lava, all ragged and bleak be ever broken down, fertilised, and turned to soil? How shall desolation be clothed with vineyards?

What we fear from the papacy, then, is not the accomplishment of its peculiar ecclesiastical aims, but that it will show mock fight long enough to keep Christians forever diverted from the organizing and educational efforts, of which alone our people stand in need.

This fear is not diminished by hearing Gavazzi, nor by reading the anti-papal outpours of his personal admirers. Bible meetings and presentations, eulogia and eloquence poured out upon the gilt-edged Book, do not alleviate our solicitude. The upturned eye, the clasped hand, welcoming ideal martyrdoms, if God please, for the truth and the Bible, and vowing eternal crusade against the pope—we enjoy the brilliant scene as we would a historic play. We applaud the performance, but we are not comforted, nor persuaded that a good work has been done.

X.

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Is Christ the king of the church? And has he not given to his kingdom a certain form? Has he prescribed no laws by which it shall be governed? It would seem strange to ask such questions, were it not too frequently assumed that we have no *divinely instituted* form of church government! That it is left to the wisdom of men to vary the form,—or to select and adopt any form which may appear most congruous with the previous customs, opinions, or prejudices of those among whom the church is planted!

That the New Testament—the statute book of our king—would contain sufficient intimations of his will concerning the government to which he intends his people universally to be subject, might be expected, because no human society can exist without government;—because human wisdom is incompetent to frame a code of laws for the kingdom of Christ, being liable to err in temporal—and far more in spiritual concerns; and because no more human rule of government—however wise and prudent it might be—could be adopted and practised as an act of subjection to the authority of God. And when it is considered that the credit of religion, the advancement of piety, and the growth of personal holiness, to much depend upon a due administration of His laws,—it appears incredible that the Head of the church should have left its government to the invention and ever varying opinions of fallible men.

The sense which is generally entertained of the importance and necessity of *divine sanction*—appears in the fact—that all bodies of Christians profess to find the foundation and outline at least of *their* form of church government in Scripture.

The common objection—that if Christ intended to exhibit a model for universal imitations, it would have been more plainly and connectedly revealed'—is annihilated by the very character and design of the divine revelation. The doctrines and precepts of Christianity are not digested into systematic order:—it has not seemed good to the Head of the church to reveal any part of his will in this manner;—and it is enough, if, by diligent examination of his word, and prayer for divine direction, we are able to ascertain the nature and particulars of that order which he would have his churches maintain. And as the apostle asserted—as a great first principle—the veracity of God—so may we concerning the statutes of our king—"let God be esteemed true and faithful—though every man and every opinion be found to be false!" 'Let not the oracles of our Lord be regarded as doubtful or ambiguous, although it should appear that all his servants are more or less in error!' Let our differences of opinion be attributed to heedlessness, to prejudice, to self-interest—to any of the various causes which operate unconsciously upon the mind—exposing even the conscientious to error, and not to the darkness and uncertainty of Divine communications. If, in the erection of "God's building," the workmen differ, and a want of harmony appear in its shape or proportions—it is more reasonable to suppose that *they* have erred—than that the Great Architect has given a plan unfinished or indistinct. Examine the plan, and build only as it is understood!

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For the Independent.

### LOTTERIES.

GENTLEMEN:—I received, a few days since, from a house in New York, a circular containing several splendid lottery schemes, with a modest request that I would forward them cash for a ticket, or package of tickets, and a promise that the prize money shall be faithfully forwarded to me, and that I shall not be exposed. As the persons whose names are appended to this circular are unknown to me, if indeed any such persons exist, allow me to reply to their proposal through your columns.

My income is very moderate; I have a large family to provide for, and at the close of the year the balance is often on the wrong side of the account. Now if these gentlemen can put men in a way to transfer the balance to the other side, and to do it honestly, their plan is worth looking at. Some things about it, however, I do not quite understand. Perhaps you can enlighten me.

In the first place, I can see no reason for the secrecy which they promise, if this is a lawful and honorable way of making money, or losing it, as the case may be. All communications, they say, shall be held "strictly confidential." This is thrice repeated. Not even the names of the fortunate prize-holders will ever be disclosed, though by so doing they might "quadruple the sale of tickets." There must be some strong reason to induce these kind-hearted gentlemen thus to sacrifice their own interest to screen their customers from observation. Now I confess this secrecy awakens a suspicion that there is something wrong here. In Connecticut we have a law prohibiting lotteries. Our last legislature repealed the law which, up to that time, had forbidden theaters, circuses, and the like, and failed to enact the Maine Law. It is plain our law-makers do not mean to impose upon us any unnecessary restraints; and yet they have suffered the statute to remain, which makes it a criminal offense to deal in lottery tickets. Thus they place this business, in the moral scale, below the theater and the grog-shop. If I am not misinformed, a similar prohibitory law exists in the State of New York. Now, unless it can be demonstrated that some "higher law," which supersedes and renders void the law of the land, requires me to buy a ticket, I must obey the latter.

But if it were not illegal, I have other difficulties. I want some security that these gentlemen, operating in the dark, constructing their own scheme and directing the whole process, will be honest. If they will violate or evade the law, and encourage me to do so, will they not be likely to take the lion's share of the spoils?

Besides, allowing them to be honest, I cannot learn from their circular just what my chance of drawing a prize is worth. They emblazon magnificent prizes, and give the price of the tickets, but how many tickets are attached to a single drawing, they do not tell us.

One scheme, for instance, offers one prize of $40,000, 25,740 prizes of $5 each, and several intermediate. Tickets, $20. Now if nothing but prizes were drawn, I might calculate how much my chance was worth. But suppose, in addition to the 32 000 prizes, the scheme should contain 320,000 blanks, this would materially affect the value of a ticket; so that my chance is worth just what these secret managers choose to make it.

From what they publish, however, it is apparent that a ticket, that is, the chance of drawing a prize, is worth considerably less than half what they ask for it. To their agents they offer 25 per cent. commission; of course they would not expect to clear less than this themselves. Here then is 50 per cent. of what is paid for tickets absorbed in the pockets of the managers and their agents. In addition to this they tell us that 15 per cent. will be deducted from all the prizes drawn,—in all 65 per cent. Now it is apparent, that if all the money paid for tickets was drawn in prizes and returned to the ticket-holders, the tickets would be worth, on the principle of chances, just what they cost. But at least 65 per cent., and probably much more—how much they have given us no means of knowing—is absorbed by the men who own and manage this gambling apparatus; so that the chance, for which I give a dollar, is worth at most 35 cents, probably less. I think I can make a more profitable investment of my hard earnings.

These gentlemen, moreover, tell us—to make their business respectable, I suppose,—"that gamblers never buy lottery tickets." There is a reason for this: they can do better. They prefer a mode of gambling in which the stakes are equal. They would be fools to stake a dollar against 35 cents, with a mere chance of winning and losing.

On the whole, then, were I disposed to try my hand at gambling, the lottery is the last method to which I would resort.

H. P. A.

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MOUNT HERMON, June 13, 1853.
*Staten Island, N. Y.*

"ON WHICH SIDE ARE YOU, GOD'S OR THE DEVIL'S?' asked my reverend friend, as we met today in Spruce-street, New York; and he received in reply: "If you need *any* answer, I will read a communication just written, headed 'WHOSE SERVANT ARE YOU?'" when he added, "Dr. C., on his death-bed, was asked whether he expected to go to heaven?"—"Of course I do," said he. "There is no other place for *me* to go to. So I suppose you feel that there is but *one* side for *you* to be on."

There are two things which, of all others, would call forth in me the anxious inquiry, "Am I His or am I not?" viz. a doubt entertained by the good man, *as expressed* by the caption above, whether I were on God's or the Devil's side? The other is, to have the Devil or any of his servants, professedly such or otherwise, openly praise me or my works.

If a man's general character is unequivocal, then may the words of Paul to the Galatians, "I stand in doubt of you," very properly be applied to him; and woe to the man that has a double face, a double tongue, a double heart, that "steals the livery of the church to serve the devil in;" or of Antichrist to serve God in, as all habitual Sabbath-breakers, rumsellers, unjust and covetous persons do. Foolish and presumptuous must all such be, if they indulge the hope of being on God's side; for no one can be both for and against him at the same time. And by men's fruits are we to judge of their character. See Mat. 7: 21—28; 1 John 2: 17, 29, and 3 John 11. "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God."

HARMON KINGSBURY.

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### ON SLAVERY.

*A Tract lately issued by the American Reform Book and Tract Society, Cincinnati.*

[Concluded.]

Atrocious as are the statutes forbidding the master to free his slave, and making even the attempt an offence puniabable by fine or imprisonment, there is one feature of the laws in the slave states still more abominable; it is that which perpetually watches for opportunities to enslave the free. The legal presumption in those states is that every colored person is somebody's slave, and if found going at large, that he has run away, and ought to be captured and sent back. Hence any person may seize and detain him, unless he carries in his pocket the legal proofs of his freedom; he is advertised, and if any owner appears to claim him, he is delivered up as a slave, or if no owner comes, he is sold for his jail fees, and so is made hopelessly a slave. Any emancipated slave may be seized by the sheriff, and sold. In the year 1776, a number of Quakers in North Carolina became so impressed with the wrongfulness of slavery, that they emancipated their slaves, one hundred and thirty-four in number. There being then no law to prevent it, the Legislature passed an act requiring the County Courts to sell these persons; and when the Supreme Court declared the sale illegal, the legislature passed another act, confirming the title of the purchasers, and so they and their posterity are slaves still.

It is still an aggravating consideration, that all this terrible legislation owes its force and terror entirely to the cowardly submission of those who live under it. The sole pretext for its necessity is that slavery cannot be upheld without it. Only let Christian people receive the doctrine that slavery itself is wrong, and that there can be no obligation on any man to support it, and then let them act according to the dictates of conscience and the obvious rules of Christ's kingdom, and those unnatural laws are instantly paralyzed. A solitary individual, or a few scattered here and there, might be unable to sustain themselves, and might even be subjected to penalties. But as soon as any considerable number of Christians openly but quietly commence preaching and teaching, and distributing Bibles and tracts among the slaves, just as they would among any other class of people, the execution of such laws is at once impossible—prisons could not hold the people, nor could magistrates or sheriffs be found to enforce such precepts. Let Christian men emancipate their slaves, evidently for the love of God and the safety of their own souls, continuing their care over the freed people, until they become accustomed to take care of themselves, and doing everything for their benefit which justice and humanity would require in the circumstances, and it would not be possible to re-enslave them—not even the professional *soul-drivers* would buy them. And when once the work is begun, it will advance spontaneously, with accelerating speed. Thousands of noble hearts, at the South, are now waiting for the finger of God to point out the man, the hour, and the place, where the deliverance from this crushing spiritual bondage will take place.

It would take too much space to explain the disastrous influence of slavery, upon the general prosperity of the nation. The power which the slaveholders have acquired in politics is too well known, and too humiliating. It is important to consider the effect of slavery and its institutions, in weakening the safeguards of civil liberty. By the common law, which is the basis of our free institutions, the rights of persons are always paramount to the interests of property. But slavery has grafted the bad principles of the Roman law upon our jurisprudence, and made the claims of property the foremost objects of regard. As a case in point, about a dozen years ago, some African emigrants were kidnapped and landed with the schooner Amistad on our shore. They were taken in custody, by the United States Marshal. Their friends sued out a writ of habeas corpus, at common law, to establish their freedom, which was unquestionable, as they were evidently just imported from Africa, and so were free by Spanish law. But the Spanish purchaser lifted them in admiralty, as his property. Judge Thompson of the United States Court, decided that the admiralty case must first be heard, to see whether those men were not property, before they could be allowed to show that they were free men. The writ of habeas corpus, which our constitution recognizes as an existing general right prior to the constitution or the Union itself, was revised by express purpose of bringing the right of personal freedom under the instant cognizance of the courts; and, to postpone habeas corpus to admiralty proceedings as concerning property, is destructive to the most precious safeguards of liberty. The methods of proceeding in the case of alleged fugitives from slavery are also derogatory to habeas corpus. And the other branch of constitution nor the Court of Congress say anything about the dark complexion or African descent of the victims, the provisions of the injurious Fugitive Slave Law are fully fitted in the hands of an oppressive administration, or a corrupt commissioner, to be employed in the abduction or imprisonment of any person whatever.

It is found absolutely impossible to administer two such systems of jurisprudence in harmony, as the law of liberty and the law of slavery. They cannot work together. They cannot both be executed. And certainly, of late, we have found the principles of personal freedom so often sacrificed and so generally made light of, that there is ground for great alarm as to the future.

Is it not then the duty of every one of us to be inquiring how this thing is to end? Certainly, things cannot remain as they are, but must grow either worse or better. It is not at all natural that such an evil should cure itself. There must be an influence brought to bear upon it from without itself. The impulse must come from the people of the free states, and certainly as the impulse for the recovery of the inebriates came from the sober. The actual work of emancipation must be done at the South, and by one of two ways—by the will of the slaveholders or by the will of the slaves. If a wise and healthful influence can be created at the North, and so kindly and firmly presented as to be welcomed to the South, slavery will be abolished by voluntary surrender, at the will of the slaveholders, according to the dictates of justice and humanity, by the force of truth, and to the glory of God and the good of all parties. If this influence is not exerted at the North, or if it will not be tolerated by the South, then the mingled influence of increasing numbers and intelligence among the slaves, and of increasing severity by the slaveholders—a purely Southern influence, will burst the chains at the will of the slaves, with consequences more terrible than the heart can conceive. The great multiplication of deeds of vengeance among the slaves, since the supporters of the "Compromise" pronounced the anti-slavery movement of the North to be dead and buried, is a warning of what would happen, were despair or human help to become universal among the slaves.

It is certain that the Northern advocates of emancipation are alone the true friends of the South. They stand between the planters and their vassals. They keep back the coming earthquake. And if they can put forth power enough, and in season, they may well hope to avert the calamity, and turn the threatened storm into a calm. Every dictate of Christianity, of humanity, of patriotism, and sympathy with our dear friends at the South, urges us to do something—to do everything that is in our power, to create that influence in the North, which will be felt and yielded to, as good at the South. You ask what you shall do.

There are two main pillars of Northern support, by which the system of slavery is manifestly upheld—politics and religion. The political support of slavery, by parties and politicians, and capitalists and clergymen, secures to the slaveholders an absolute control of the government, the appointments to office, the legislation of Congress, diplomacy with foreign powers, and the spoils of the National Treasury. So long as the North submits to this, you may depend upon it, Southern politicians will cling to slavery as the sure ladder of their ambition. It is for the people of the North to change this, by refusing to vote for any man to any office, who will lend his political support to the slave power, and then, by seizing every opportunity of voting against such subservient men, and elevating in their place men who will wield official power in favor of freedom and against slavery. When the support of slavery becomes a disqualification rather than a passport for office at the North, and as soon as the North can be made to act together on this platform, the tide of influence will turn. As soon as the friends of freedom shall become a well compacted body at the North, the longing hearts at the South will be inspired with confidence, and will respond to every effort in a kindred spirit and with special effect.

The moral and religious branch of this reform is more complicated, and in some respects more difficult, on account of the great diversity of views among Christians as to the modes of operation for the extension of the truth. It is also more far-reaching and vastly more effective in the long run, because it looks to the general changing of the minds of the slaveholders, by the power of Christian suasion, until they shall joyfully "let the oppressed go free." In general terms, we are to countenance those ministers and editors who are themselves faithful to truth and duty on this subject, and when practicable withdraw our patronage and countenance from those who are wilfully perverse, or hesitate. Let charity have the fullest possible scope consistent with common sense. But charity is not a fool, nor bound to close her eyes against palpable facts. It is certainly time to require some proofs from the South, that the Gospel, as there administered, tends to abolish and not to perpetuate slavery. The missionary boards cannot evade that test of the results of their labor, both among the whites and in the Indian tribes. When is your son of Christianity going to begin to free the slaves?

In a matter confessedly so difficult, and among a people whose views are so diverse, it is too much to expect a unity of views among all the friends of freedom, except upon a very few, very simple, and most directly practical points. Let us not fall into the error of those who forbade their neighbor casting out the devil, "because he followeth not with us," in all the points of doctrine or practice. We should gladly commend all who give reasonable evidence of sincerity in their endeavors. Let them do all the good they can, as well as they know. If we know a better way, let us follow it in a better manner. Without a compromise of principle, there needs to be an increase of mutual forbearance. But this is less essential than a great increase of zeal. And as all depends upon the wisdom of God for guidance, and upon his blessing for success—there is one thing in which we can all agree—that prayer be made without ceasing unto God in behalf of our enslaving and enslaved fellow-countrymen, for their speedy deliverance from this stupendous curse.

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